THE

PALESTINE EXPLORATION FUND.

NOTES AND NEWS.

*** ON and after December 27th, the address of the Fund will be at 11 and 12, Charing Cross, S.W.

We were able early in October, immediately after the issue of the *Quarterly Statement*, to announce that the Survey of the *whole* of Western Palestine was completed on the 28th of September, and that Lieut. Kitchener had started from Jerusalem to execute the revision of certain portions of the country. This, too, is now finished, and the materials for completing Map and Memoirs have all arrived in England. Thus the Survey, announced in the *Quarterly Statement* of January, 1872, as then commenced, has taken exactly six years to execute. Had it not been for the interruption due to the attack at Safed, it would have been accomplished a year ago.

We print at page 5 the letter sent by the Chairman of the Executive Committee to the papers announcing the completion of the Survey.

Lieut. Conder's Memoirs steadily progress. His party are now at work in an office placed at the disposal of the Committee by Her Majesty's Government in the South Kensington Museum.

The work of the Committee for 1878 will probably consist entirely in the preparation of Map and Memoirs. It is believed that Lieut. Conder will finish his part of the Memoirs early in the spring. Probably Lieut. Kitchener will not require more than a year for the Memoirs of North Palestine, and the hill-shading, observations, and map-drawing will be pushed on as rapidly as possible.

The following is the financial position of the Fund (Dec. 12, 1877). Receipts, September 19th to December 12, £874 13s. 9d. Expenditure: Exploration, £485; office and management, £172 17s. 7d. Printers, &c., £190 19s. 7d. The balance in the banks on the latter day was £230 16s.

The maintenance of a large staff of engineers, with the current expense of printing our reports, &c., requires an expenditure of over £200 a month; there are debts to pay amounting to about £600, and it will be most desirable to have a fund in hand for future work. Will subscribers remember *that the earlier their subscriptions are paid in the better it is for the Committee?* It would be, indeed, best that all subscriptions should date from the beginning of the year, but this point is only suggested, as it has always been the practice in the Fund for subscribers to choose their own time.

Lieut. Kitchener writes with regard to Jacob's Well:—"When passing Nablus, on my way to Jerusalem, I paid a visit to Jacob's Well. As it was late when I arrived, and I was obliged to leave early next morning, I had not much time to examine the well very thoroughly. The well is situated in an almost square enclosure, which measures 192 ft. by 151 ft.; the wall of this enclosure is almost entirely destroyed; in many cases it is completely levelled with the ground; the ground contained by this enclosure is completely covered with shapeless ruins, forming a large mound. The well is situated in a vaulted chamber, the entrance being through a broken portion of the roof of the vault, with about 7 ft. drop on the inside. Above this vault there is about 3 ft. to 6 ft. of rubbish accumulated. The entrance to the well itself was closed by large stones."

The shield of Hamseh has been taken down from the mosque by the Pasha, and is now in the serail. It was said that a brass plate was found in the Haram bearing the arms of the twelve tribes of Israel, and there was some excitement amongst the Jews. It appears to have been the cover of a baptismal font or of some vessel, and is made of bronze containing a great deal of silver. The work appears to Lieut. Kitchener to be Italian, of the twelfth century; the shield was cast.

Outside the Damascus gate an inscription has been found in a tomb west of Jeremiah's grotto and near the probable site of St. Stephen's Church; it is in one line on a slab of stone 4 ft. by 2 ft. 7½ in., and runs as follows:—

+ΘΗΚΗΔΙΑΦΕΡΘC

Lieut. Conder reports that he has obtained from Jacob Shellaby, now in London, some interesting information on Samaritan traditions. He states that the Samaritans believe the Cave of Makkedah to be a certain cavern now blocked up on the side of Gerizim, between the place of sacrifice and the road leading down to Râs el 'Ain.

At 'Awertah are not only the tombs of Eleazar and Phinehas, but also of Ithamar and Abishuah (supposed author of the famous Samaritan Roll), close to the tomb of Eleasar. At Kefr Hâris, south of Shechem, they believe Joshua, of Nun, and Caleb, son of Jephunneh, to be buried. Joshua died in 'Awertah, which agrees with the account in the Samaritan book of Joshua.

Lieut. Conder also reports as follows on the nomenclature:—"During the months of August and September Mr. S. Bergheim, of Jerusalem, was in London. Being the owner of 5,000 acres of land at Abu Shûsheh, he has lived there many years, and knows thoroughly the peculiar dialect of the peasantry. I was glad to submit to him, therefore, the translation of the nomenclature, on which he pronounced a very favourable opinion, and also gave me the local meaning attached to a variety of curious words, and special information as to the neighbourhood of Abu Shusheh, and as to many places in Jerusalem. It must be borne in mind that the peasant dialect proves to be much nearer to Aramaic (which Jerome says was the native language in his time) than to modern literary Arabic, and the criticism of persons who are familiar with this dialect is thus of the highest value. The natives of the great towns are often quite at a loss to understand the peasants, and ignorant entirely of the meaning of many words which they use commonly.

Lieut. Conder proposes (see p. 46) that the Rose of Sharon, the meaning of which has never been certainly determined, is probably the Narcissus, a plant which grows freely in spring in the Plain of Sharon.

A letter from the German Consul at Jerusalem, Baron Von Munchausen, which we reproduce from the *Athenæum*, describes a visit to Moab, in which he found certain vases and idols resembling the "Moabite" antiquities sold by

Mr. Shapira to the German Government. We publish this letter, with Mr. Shapira's notes, and Professor Neubauer's reply, in continuation of the arguments for and against the genuineness of this collection which have already appeared in these pages.

Lieut. Conder is engaged on a work entitled "Tent-work in Palestine," in which he will give an account of his work, its progress, its difficulties, and some of its results. The book, which will be published for the Committee by Messrs. Bentley and Son, will be in two volumes at 24s. But a large reduction will be made for subscribers. As in the case of other writers, the Committee leave Lieut. Conder to express his own conclusions, without in any way sanctioning or adopting them.

Several cases were discovered in 1876, and one or two last year, of postage stamps being lost on their way to the office. The only way to avoid such loss is to send money by P.O.O. or by cheque, *in every case payable to the order of Walter Besant, and crossed to Coutts and Co., or the Union Bank, Charing Cross Branch.*

The ninth thousand of "Our Work in Palestine" is now ready (price 3s. 6d.), and may be ordered of booksellers. This book carries the work down to the commencement of the Survey, but does not embrace M. Ganneau's discoveries nor the results of the Survey itself.

The following are at present Representatives and Lecturers of the Society, in addition to the local Hon. Secs.:—

Archdeaconry of Hereford: Rev. J. S. Stooke-Vaughan, Wellington Heath Vicarage, Ledbury.

City and neighbourhood of Manchester: Rev. W. F. Birch, St. Saviour's Rectory.

Lancashire: Rev. John Bone, St. Thomas's Vicarage, Lancaster.

London: Rev. Henry Geary, 16, Somerset Street, Portman Square.

Norwich: Rev. F. C. Long, Stow-upland, Stowmarket.

Peterborough: Rev. A. J. Foster, Farndish Rectory, Wellingborough.

Worcester: Rev. F. W. Holland, Evesham (Member of General and Executive Committee, and one of the Hon. Secretaries to the Fund).

Diocese of Ripon: Rev. T. C. Henley, Kirkby Malham Vicarage.

North Wales: Rev. John Jones, Treborth, Bangor.

Yorkshire and Durham: Rev. James King, 13, Paradise Terrace, Darlington.

IRELAND.—Diocese of Armagh: Rev. J. H. Townsend.

Rev. G. J. Stokes, Blackrock, Dublin.

SCOTLAND.—Rev. R. J. Craig, Dalgetty, Burntisland.

The Rev. Horrocks Cocks, 19, Edwardes Square, Kensington, has also kindly offered his services among the Nonconformist churches.

While desiring to give every publicity to proposed identifications by officers of the Fund, the Committee beg it to be distinctly understood that they leave such proposals to be discussed on their own merits, and that by publishing them in the *Quarterly Statement* the Committee do not sanction or adopt them.

Annual subscribers are earnestly requested to forward their subscriptions for the current year when due, at their *earliest convenience*, and without waiting for application.

The Committee are always glad to receive old numbers of the *Quarterly Statement*, especially those which are advertised as out of print.

Attention is called to the statement already advertised, that subscribers to the Fund are privileged by the publishers to receive both the "Literary Remains of the late Mr. C. F. Tyrwhitt Drake," and the "Underground Jerusalem" of Captain Warren, at reduced rates. The former book will be sent for ten shillings, the latter for sixteen shillings, postage paid. But letters asking for them must be sent to the office at 9, Pall Mall East only.

Ladies desirous of joining the Ladies' Associations are requested to communicate with Mrs. Finn, The Elms, Brook Green, London, W. The full report of meetings held by Mrs. Finn during the last quarter will be published in April, as, owing to the early publication of this *Statement*, it could not be prepared in time.

Cases for binding the *Quarterly Statement* are now ready, and can be had on application to Messrs. R. Bentley and Son, 8, New Burlington Street. They are in green or brown cloth, with the stamp of the Society, uniform in appearance with "Our Work in Palestine," and are sold at the price of eighteenpence.

Lieut. Kitchener's Guinea Book of Biblical Photographs can be bought at Mr. Stanford's establishment, 55, Charing Cross. It contains twelve views, with a short account of each. They are mounted on tinted boards, and handsomely bound.

MEETING AT SOUTH KENSINGTON.

On Monday evening, November 12th, a meeting on behalf of the Palestine Exploration Fund was held in the Vestry Hall, Kensington, the Vicar presiding. The hall was densely crowded by an attentive and enthusiastic audience, and a large number of persons were unable to obtain admission. On the platform were the Rev. Dr. Hessey, Rev. Dr. Stoughton, Dr. Gladstone, F.R.S., Mr. J. MacGregor, M.A., Mr. W. S. W. Vaux, Rev. H. Cocks, Dr. Raleigh, Mr. S. C. Hall, Rev. S. Sabunjie, D.D., of Beyrout, Rev. G. Wingate, M.A., Rev. R. Macbeth, Mr. T. Fordham, Lieutenant C. R. Conder, R.E., Dr. Grove, Mr. Edmond Beales, M.A., Mr. Walter Besant, Dr. Dudfield, Rev. J. S. Russell, M.A., Mr. H. Wright, J.P., Rev. C. T. Ackland, Mr. Hugh Matheson, and other gentlemen. The Rev. Horrocks Cocks having stated that letters from the Earl of Shaftesbury, Lord Lawrence, G.C.B., Mr. J. A. Froude, M.A., the Bishop of Sydney, Sir Trevor Lawrence, M.P., Mr. W. Hepworth Dixon, Rev. Dr. Forrest, Major Wilson, Hon. Captain Maude, R.N., Lord Kensington, M.P., and several other gentlemen, had been received, all cordially approving of the object of the meeting, the Vicar, after a short but suggestive address, called upon Mr. George Grove, founder of the Fund, to address the meeting. Mr. Grove, in a most lucid address, explained the origin and purposes of the Exploration Fund. Mr. John MacGregor (Rob Roy) gave a description of the size of the Holy Land, and taking Hyde Park as representing Jerusalem, gave the relative positions of the Temple, the Mount of Olives, the Dead Sea, Bethlehem, the Sea of Galilee, and other localities. Mr. MacGregor said that the outline was but a rough one, but it was suggestive. Thus modern Jerusalem might be supposed to occupy that part of

Hyde Park to the east bounded by the Serpentine. The site of the Temple —Mount Moriah—the space north of the Achilles statue, and Zion—the Dairy. Gethsemane would be located at Grosvenor Square, and the Pool of Bethesda at Grosvenor Gate, while the Pool of Siloam would be Buckingham Palace Gardens water, and the brook Kedron Park Lane. The Holy Sepulchre would be on the site of the Barracks, and Herod's Palace on the house of the Royal Humane Society. The Guards' House at the bridge represented the Jaffa Gate, and the Mount of Olives—2,700 feet above the sea level—would be in Bond Street. The upper pool of Gihon would be at the Round Pond in Kensington Gardens, and the Damascus Gate would be represented by Victoria Gate. Petersburg-place, Bayswater, would be the site of the Russian Convent, and Rachel's Tomb would be close to Chelsea Bridge. Bethlehem would be on Wandsworth Common; Hebron at Redhill; the Dead Sea—1,300 feet below the sea level—at Erith; Carmel at Leicester; Nazareth at Peterborough; and Mount Hebron at the mouth of the Humber; while the Sea of Galilee would be in the Fens of Norfolk, near Stoke, and the Mediterranean at Great Marlow. Dr. Gladstone followed in an earnest and admirable speech, and he was followed by Lieutenant Conder, R.E., who, in a most interesting and instructive address, gave an outline of some of his discoveries in the Holy Land. Lieutenant Conder was followed by the Rev. Dr. Stoughton, the Rev. Horrocks Cocks, and the Vicar.

The following is the first list of subscriptions and donations, some given in the room, and some following after the meeting:—

The Vicar of Kensington ...	£10	0	0	Rev. C. T. Ackland	£1	1	0
Dr. Gladstone, F.R.S.	10	0	0	Rev. N. L. Blewitt	1	1	0
Lord Lawrence, G.C.B. ...	5	0	0	Gisborn Molineux, Esq.....	1	1	0
Lord Kensington	5	0	0	Mr. Lyon	1	1	0
H. Wright, Esq., J.P.	5	0	0	Mr. Walter T. Lyon	1	1	0
Miss E. Hockley	5	0	0	Mr. Reuben Green	1	1	0
Miss Mary Hockley	5	0	0	Mr. C. R. Stanham.....	1	1	0
Mrs. Deane Browne	5	0	0	Mr. W. N. Froy	1	1	0
Rev. C. D. Reade, M.A. ...	2	2	0	Mr. E. M. Courtney	1	0	0
Rev. Francis Hessey, D.C.L.	1	1	0	Miss Browne.....	0	10	6
Rev. R. W. Forrest, D.D.	1	1	0	Mr. W. Wright	0	10	6
Hon. Capt. Maude, R.N....	1	1	0	Mr. Webb.....	0	10	6
Edmond Beales, Esq., M.A.	1	1	0	Small sums	0	14	6
Capt. Obert	1	1	0	Collection at Vestry Hall ...	24	3	6
S. C. Hall, Esq., F.S.A. ...	1	1	0				

COMPLETION OF THE SURVEY.

THE following letter appeared in the morning papers of October 5th, 1877:—

"PALESTINE EXPLORATION FUND,

"9, *Pall Mall East, Oct.* 3.

"SIR,—I have great pleasure, in the name of the Committee of this Fund, to inform you that a telegram has this day been received from

Lieutenant Kitchener, R.E., the officer in command, announcing the completion of the scientific Survey of Western Palestine. When that officer took out the party in January last there remained to be done about 1,000 square miles of Northern Palestine, including the greater portion of the province of Galilee, and 200 miles in the south, between Gaza and Beersheba. The northern piece of country, begun on the 27th of February last, was finished on July the 10th. The whole of this portion of the work, including the map in sheets, the hill-shading, and the special plans, was put together in the Lebanon, and sent home by one of the noncommissioned officers. It is now under the charge of Lieutenant Conder at the Society's working office in the South Kensington Museum. After a short rest the expedition proceeded to the south and completed the small portion there waiting to be surveyed. Lieutenant Kitchener is now riding over the district already surveyed in order to clear up on the spot certain small difficulties which have arisen in laying down the work at home. We expect the party back in England before the end of the year. The Committee, in making this gratifying announcement, must express their sense of the zeal, ability, and vigour with which their work has been conducted by the officers of Royal Engineers placed at their disposal br her Majesty's Government during the last twelve years, including the names of Major Wilson and Captain Anderson, the first officers sent out by the Society, and that of Captain Warren, the excavator of Jerusalem. With the exception of fifteen months in 1875-76 spent in office work, the Survey has been in active progress since its commencement in January, 1872. Its history, which remains to be written, and which we hope to present to the world before long, abounds in records of events, adventures, and escapes, as well as of solid and uninterrupted labour. At the very beginning success was threatened by the illness which compelled the officer who began the Survey, Captain Stewart, to return to England. His place was taken and the Survey carried on by Mr. Tyrwhitt Drake until the arrival of Lieut. Conder. In the third year of the Survey Mr. Drake fell a victim to the climate, exposure, and hard work. After his death Lieutenant Kitchener went out to join the party as second in command. In the fourth year, July 1875, occurred the attack on the expedition at Safed, after which the party came home and remained in England during the necessary office work until last January, when Lieutenant Kitchener went out again to complete the task now happily accomplished. We now hold in our hands the materials of a map which will give the world such a geography of Palestine as will make the topography of the Bible for the first time completely intelligible. The map will consist of twenty-six sheets, each to be accompanied by its own memoir. These memoirs contain some thousands of names, very many of them of Biblical places heretofore not identified, together with many of those found in Talmudic, early Christian, and Crusading histories. There are special detailed plans of the most important ruins, and there is a vast mass of information on Biblical subjects which Lieutenant Conder is now reducing to

shape. As regards the future of the Society we have, as our first duty, to get our observations worked out, the map-drawing and hill-shading completed, and the memoirs finished. We are confident that the support which has enabled us to complete our Survey will be continued until the map and the results of the exploration are placed in the hands of the public in an available form.

" I remain, Sir,

" Your obedient servant,

" W. Hepworth Dixon,

" *Chairman of the Executive Committee.*"

The following correspondence has passed between the Chairman of the Executive Committee and H.E. Musurus Pasha:—

Palestine Exploration Fund,

9, *Pall Mall East*, *Nov.* 1, 1877.

Sir,—I have the honour, in the name of the Committee of this Society, to inform your Excellency that the Survey of Western Palestine is now completed, and that the Committee have in their hands material for the construction of an accurate map, on the scale of one inch to a mile, of the whole of that country.

The success of this important work has been much aided by the liberal and generous way in which it has been regarded from the outset by the Imperial Ottoman Government and by the Pashas and Governors of the districts over which the work was carried. The Committee desire to express to your Excellency their sense of the assistance thus afforded. The duty further devolves upon me of conveying to you the best thanks of the Committee for your personal intervention on more than one occasion in favour of our work.

We believe that we shall have the map ready for publication in the course of the next year, when I hope to have the honour of forwarding one of the earliest copies to your Excellency for the use of the Imperial Ottoman Government.

I have the honour to remain,

Your obedient servant,

W. Hepworth Dixon,

Chairman Executive Committee.

Imperial Ottoman Embassy,

London, *Nov.* 3, 1877.

Sir,—I have the honour to acknowledge the receipt of your letter of the 1st instant, in which you are good enough to express the thanks of the Palestine Exploration Committee for the assistance afforded by the authorities of the Imperial Government in the Survey of Western Palestine.

In thanking you for your kind intention of sending me a copy of the

map for the use of the Imperial Government, I beg to say that I shall have much pleasure in communicating your above-mentioned letter to my Government, who will, I am sure, share the satisfaction I experience at having in any way contributed to the success of the efforts of your Committee.

I have the honour to be, Sir,
Your obedient servant,
MUSURUS.

JOURNAL OF THE SURVEY.

THE following are extracts from Lieut. Kitchener's letters to the Committee:

Jerusalem, Oct. 2, 1877.—I am sure you will be glad to hear that the map is an accomplished fact, and six years' work has been finished. We wound up at Beersheba on the 28th of September, much quicker than I expected, though the work in the south was 340 square miles instead of 200. The fact is we had to work hard; the water was so bad, being salt, and the colour of weak tea, and our bread all went mouldy. The country we have been in is only inhabited by Arabs, who have been at war amongst themselves for the last three years. They said no Europeans had ever been in this part of the country before, which I can believe from the very bad state of all existing maps of the district. You will see by my report the details of our campaign and the discovery of Ziklag. Everybody was very full of the danger of going to Beersheba, but I found no Arabs within five hours of the place. In fact, every one is so afraid that no one goes there. I had some difficulty in getting rid of the expensive escorts the Kaimacam of Gaza wanted to impose upon me, but at last we started with only our own party. The Kaimacam did it out of civility, and really was afraid of us. We got back here at the end of the month, a week earlier than I had calculated upon. I now have a full fortnight of office work, and will then send you home the results, keeping duplicates; we shall then take up the revision, which I expect will take some time. I cannot say how long it will take me till I get it well in hand; I will then send you an estimate. Expenses were high among the Arabs, and I had a great deal of travelling, but I still keep on the right side of the estimate. From Beersheba I had to take my camels by force, as those that brought us wished to desert and leave us there, in which case we might be there now.

The most important revision work is about Nablus, and I hope to do Jacob's Well up at the same time. The party are all well, none the worse for the roughing it. The news in the country is of the murder of a young Englishman named Gale, who started from Nazareth to walk to Haifa, and was not afterwards heard of. His remains have since been found. I knew him at Haifa, and am extremely shocked and dis-

tressed at his sad end. Mr. Moore is going up to hold an official inquiry. Here everything is quiet, and people hope for travellers to bring a little cash. There is a good deal of distress, as the year has been very bad, harvest failing entirely, and all the men taken for the war. A committee have started subscriptions for the poor families of redifs. The country seems quite safe for travellers. If any one asks you, I believe myself safer than before the war, as there are so few young men in the country; extra precautions are now necessary against thieves, as deserters are hidden about in all the hills, caves, &c., and make raids in the night-time. I am not sure whether I told you before of an expedition that was made to Moab to verify the Shapira pottery. It was sent by the German Government, and the consul here, Baron Von Munchausen, went as the principal commissioner.

Jerusalem, Oct. 11.—I have little or no news to tell you. The thermometer has been at 102 deg. in shade at noon every morning for the last week. I am in treaty with the Patriarch about Jacob's Well. If I build up the wall, repair the well, &c., I want him to build a small lodge and undertake to keep a guardian to preserve the site. His Beatitude, as they call him here, has referred the matter to the synod, and will give me an answer in a few days. Of course I give up all claim to the promised site for the Protestant Church.

Jerusalem, Oct. 15.—To-morrow I start for the north, and work the revision back, doing Jacob's Well *en route*. The Greek Patriarch has delayed me two days in negotiating about the well. I told you in my last he had refused. I saw him next morning early, and put it clearly before him that a refusal, after having promised to allow the work, would cause a very bad impression in England. After considerable talk he promised to see the synod again on the subject, and Monday afternoon called upon me. I was unfortunately out revising; however, this morning, by his desire, I attended a service in the H. S. Church, and afterwards saw him at the Patriarchate. It was his *fête* day, and he held a reception of all the Greek community. I was treated with the greatest civility, chair and carpet in the church, and a seat next Patriarch above all the bishops in reception. He then showed me a French document declaring I had no claim on the site, and that Protestant Church had none, that no work could be done without his permission. This I agreed to, but stipulated if I put a wall round the site and a gate, that all Christians should have a right and facility of entrance. This was at once agreed to. He then said they had no money to build the chamber for the guardian, as I had asked him to do, and that the key should be kept till he could do so at the Greek convent in Nablus. I objected, and said in that case I would buy the gate, but not put it up till the guardian's chamber was ready. At last we came to the decision that the key should be kept in the village close by, within a stone's-throw, and that a notice in English of where it was to be procured should be put on the gate, and notice of any change should be given to the English Consul. I hope these arrangements will meet

with the approval of the Committee. All discoveries of antiquities, &c., are to be handed over to Greek Patriarch by agreement. Corporal Brophy is ill, but will be well enough to start to-morrow, I hope. I have seen the German Consul about his visit to Moab. The Baron was extremely civil and obliging in giving me a detailed account of his expedition. The question seems, however, still an open one as to the genuineness of the pottery. A curious point was on a cave they dug open; there was vegetation on the earth and rocks that had to be removed to effect an entrance. They found a broken idol and some pots inside.

Nablus, Nov. 4.—I have just received the October *Quarterly*, and wish to notice a mistake in punctuation which makes my description of Malia nonsense. It is on p. 177. Will you alter it thus:

"A modern Christian village now occupies this site. It is situated on a narrow top, forming the south-east corner of the ranges of hills coming from the north and west, from which it is slightly detached by small valleys. A steep descent on the south leads to a broad valley."

I was very much gratified at the way the Committee mentioned my work at the General Meeting.

I hope, if we are not further delayed by wet weather, to finish up by the end of November. The revision has been the hardest work I have done yet, and not at all the pleasant trip it has been described to be.

Beit Ur el Tahtâ, Nov. 10.—We are getting on very well with the revision. I have discovered Ai, I think—Khurbet Haiy; I do not think any one has found it before, but am not sure. It is one mile east of Michmach. I think all the sites proposed hitherto for Ai have been west of Michmach.

LIEUT. KITCHENER'S REPORTS.

VII.

JERUSALEM, *7th September*, 1877.

THE work of this month has been entirely office work and travelling. In order to send home the map of the north everything had to be made in duplicate for fear of loss on the journey. Early in the month I took a short trip in the Lebanon, leaving the non-commissioned officers at work at Aleih. I first visited Mr. Jago at Bludan, and then rode round by Baalbek, the Cedars, and Nahr el Kelb, back to Aleih. This route is so well known that a description of it would be superfluous. On my return I found the resolution of the Committee, recalling one of my non-commissioned officers with the map. I selected Sergeant Malings to go, as he had been suffering from fever for some time, and he left by the Austrian steamer of the 23rd with all the originals of the map complete. A duplicate of everything has been kept in this country. On the 24th I started from Aleih for Jerusalem. Our first day was to Sidon.

We suffered considerably from the heat. For over ten years so hot a day has not been known in the country. At midday I got a slight sunstroke, and I did not get into camp at Sidon till 1.30 a.m. Everybody was much exhausted, and my dogs nearly died, though they were carried all the way. At Aleih the thermometer stood at ninety-three degrees in the shade, and at Nazareth at 114 degrees. Next day we started at six p.m., and travelled by moonlight, which was much more pleasant. In the next three days we camped at Râs el 'Ain, Acre, and at Nazareth. At Acre I saw H.E. the Pasha, who was very polite and obliging I stayed two days at Nazareth to rest the animals, and then left for Jenin. On the way I paid a visit to the sheikh of the Beni Sakr—his camp was close to Solam. The tribe have come from the other side of Jordan, and now occupy the country between Beisan and Tiberias; their large troops of camels are seen grazing over the plain of Esdraelon. The fellahin have to take up whatever crops remain on the ground before they are ripe, or have it eaten by them. Fendy el Feis is the chief sheikh of the tribe, and can muster 4,500 spears in case of necessity. His tent was much longer than any of the others. The sheikh is a very fine old man, and was better dressed and cleaner than the others. We received Arab hospitality, in the shape of excellent coffee, preserved dates, &c. The sheikh showed us his sword, a Damascus blade kept with great care, also a coat of mail, which probably dated from early Saracenic times. They had none of their trained falcons with them, having left them all on the other side of Jordan. The sheikh said he would be very glad to help us if we came to make a map of his part of the country. Next day we arrived at Nablus, and I visited Jacob's Well, about which I send you a few separate notes. The day after, the 2nd September, I rode into Jerusalem. The mules had to make two days of this journey, so we put up in the hotel for one night.

I hope soon to be able to start for the southern portion of the Survey. The country is now quiet in that direction for the first time for three years. I send you some special notes on recent discoveries at Jerusalem.

VIII.

CAMP AT JERUSALEM, *October 2nd*, 1877.

I am glad to be able to report that the work of this month has finished the map of Palestine from Dan to Beersheba. There remains only the revision of the earlier portion of the map, and when that is completed all the data necessary for the publication of the map will be safely in England.

On the 12th September we left Jerusalem with the object of surveying the desert between Gaza and Beersheba. Our first day's march was to Hebron, where I attached two soldiers to the expedition. The acting kaimacam replied to my request for the soldiers that two were quite insufficient. However, on my asking for his reply in writing to submit to the pacha, the soldiers were immediately forthcoming. I found out

here that the next village I was going to, Dhoheriyeh, was entirely deserted. Owing to the bad year, the inhabitants were not able to pay taxes, and found it better to desert their homes. There is also a great want of water in the country.

I therefore changed my plans, and marched to Beit Jibrin. Here we found barley and provisions very dear, owing to the bad harvest. I could learn little or nothing about the country I was going to, as the fellahin and Arabs have always a feud with each other, and neither dare venture into the other's territory. However, I found out that there was water at Tell el Hesy, and determined to find my way there. Next day we marched to Tell el Hesy, and encamped there. We were now entirely in the Arab country, having left all villages some hours behind us. The principal sheikh of the Jubarât Arabs, Sheikh 'Aid ed Dibs, came, and was very civil, promising all sorts of assistance. The Arabs were naturally extremely astonished to see us, as no travellers had ever been in their country before. I found it was necessary to establish an Arab guard on the tents, as the Taiyâhah Arabs make frequent raids in this part, and by this means Sheikh 'Aid ed Dibs was made to a certain extent responsible for anything that might be stolen.

The whole country was as bare as a freshly-ploughed field, and, far from being a dead level, as shown on existing maps, not a tree or house to be seen in the wide prospect of rolling ground. In the spring, however, all this country is green with barley. Last year the crops entirely failed. We had luckily come to the only place with water for many miles round, and here it was very brackish, and the colour of weak tea.

On Saturday, the 15th, we started the triangulation, and were able to finish in one day after observing from three points. On Monday the surveying commenced. Our Arab guides were a cause of some difficulty, as they were afraid of going far south, and were most exorbitant in their demands for backsheesh. Luckily it is Ramadan, the month in which the Moslems are not allowed to eat or drink while the sun is up, so that we escaped being obliged to feed a large number of visitors.

All the week the work went on steadily. Coming back from the south, or enemy's country, in the evening, we often scared the Arabs with their flocks of camels, and once Corporal Brophy was charged by an Arab with a spear to within a few inches of his face.

Our principal discovery was the ruins of Ziklag, which still bears the name of Khŭrbet Zuheilikah. Lieutenant Conder first heard the name, and suggested the identification. The ruins occur on three small hills in the form of an equilateral triangle, nearly half a mile apart. The highest hill of the three is to the north, and forms the apex of the triangle. There are a number of ancient ruined cisterns at the ruins, but, as in almost every case in this part of the country, the stones have all been removed, the sites ploughed over, and they are only visible now by the white patches on the dark soil, which show well even at a distance at this time of year, though in the spring they are completely

hid by the crops. The site is in the open rolling plain, some distance from the low hills of the Shefalah. It is 11 miles distant from Gaza, on a line bearing 25 degrees south of east, and is 19 miles south-west of Beit Jibrin.

Three miles south of Khŭrbet Zuheilikah runs the broad Wâdy Bashkhah, or Wâdy Sheri'ah (both names are used for it by the Arabs). This may be the brook Besor mentioned in 1 Sam. xxx., where the 200 faint and weary stayed from following David in his pursuit of the Amalekites. South of this is the country of the Azzazimeh Arabs, the modern representatives of the Amalekites, and even now continual raids are made across the wâdy into the northern country, from which they carry off all they can lay hands on. One hundred and sixty government soldiers are now stationed on the wâdy to prevent these incursions. It is evident that this portion of the country is in a very similar state to what it was in the time of David, when this wâdy probably formed the boundary of the kingdom of Gath.

Another fine ruin, Khŭrbet Zebâlah, five miles east of Khŭrbet Zuheilikah, appears to me as likely to represent Baalah or Balah of the list in Josh. xv. It is a large and important ruin on the banks of a wâdy, with many cisterns and an ancient well.

On Monday, the 24th, camp was moved to Kuweilfeh, where there is a fine well of water. Our Arab friends, though very strong in their protestations that they could not let us go to Bîr es Seba alone, at the last moment shirked off, and would not come, which I was not sorry for.

We had one hard day's work amongst the low hills of the Shefalah, which are studded with large ruins, principally of early Christian times, judging from the remains of churches found at them. Kuweilfeh itself is a large and important ruin commanding a pass through which the main road leads from the hills to the plain. A large partially artificial plateau was probably the site of some important fortress, of which there are now no traces except cisterns. The valley down to the well shows many traces of ruined buildings.

Three quarters of a mile south of Kuweilfeh is another important ruin, Khŭrbet Umm er Remâmin, which has been identified with Rimmon. Here there are foundations of many buildings. On the top of the hill there are the foundations of an important square building of large well-dressed stones, and lower down there are the bases of three columns *in situ*, which probably belonged to a church, though without excavations it is impossible to say exactly. There are numbers of caves and rock-cut cisterns at all these ruins.

On the 26th we moved camp to Bîr es Seba. We had been warned of some danger from the Arabs in this part, but found the country entirely deserted. The fact being that this portion of the country is equally feared by both tribes, therefore neither dare venture into it except for raids. We had considerable difficulty about the names, and I am convinced that in less troubled times more might be collected in this part.

From this camp we finished the map commenced almost exactly six years ago.

Our journey back was rapid, owing to all our bread having gone mouldy and our provisions run short. Our first day took us to Dura on the road. At the wells near El Burg some fellahin were watering their flocks of goats. Seeing a mounted party arriving from the Bedouin country, they raised a shout of "Bedouins!" Away went the goats at a gallop up the hills. This we were used to, and rode on trying to reassure them by shouting "Soldiers!" when about fifteen men ran together behind some stone walls, and after gesticulating frantically, opened fire upon us. The balls whistled by and threw up the dust under our horses' feet, so we pulled up, and after some difficulty succeeded in making them understand who we were. After all, we ran more danger from our friends than from the much-dreaded Arabs. At Dura some boys threw stones at Corporal Sutherland, so I had them publicly flogged.

Next day, Saturday, we marched into Jerusalem, our horses rather done up by their hard work. Our tents and camels did not arrive till after dark. We shall now have about a fortnight's work preparing everything in duplicate. I will then send home the last portion of the map and take up the work of the revision.

The amount surveyed was 340 square miles, making a total since we have been out of 1,340 square miles.

One hundred and four ruins have been examined and mapped in this latter portion of the Survey.

IX.

NABLUS, 1*st November*, 1877.

The early portion of the month of October was taken up in preparing the last 340 square miles of the map to go home; this was done at Jerusalem; some revision of the country round was also completed. Arrangements were also made with His Grace the Greek Patriarch of Jerusalem, granting me full permission to repair Jacob's Well.

On the 17th I marched north to Zerin, revising on the road. My camps were Khân Lebban, Jeb'a, Zerin.

From Zerin I sent an expedition to Tiberias to inquire after the name Sinn en Nabiâ, which I had heard still existed on the shores of the Sea of Galilee. The name was found to be well known, and applies to the ruins west of the road at Kerak. A description of this site was given in my report on the Sea of Galilee.

On the 23rd the revision of the country round Zerin was complete, and camp was moved to Nablus, where I intended to repair Jacob's Well. Unfortunately, owing to the bad government here, that design has been frustrated: when the matter is settled I will forward a special report on what has occurred.

A special plan has been made of Samaria, and another of the church there; also one of the town of Nablus.

The revision of the country round is almost completed.

The weather has been very bad—heavy storms of wind and rain; two days have been lost by wet weather.

The country is, in my opinion, now in a more dangerous state than it has been any time this year. I attribute it to the elation felt by Mohammedans at having been able to beat so large a Christian power as Russia.

H. H. KITCHENER, Lieut. R.E.

ITINERARIES OF OUR LORD.

ST. AIDAN'S COLLEGE, *Nov.* 1877.

IN the January number of the *Quarterly Statement* for 1877, Mr. Hepworth Dixon invited attention to this subject. Having studied it carefully myself, I shall be glad to lay the results before the readers of the *Quarterly Statement*, and hope it may call forth further information.

Our Lord's ministry lasted, in all probability, three years and a half. In this opinion, and in my succeeding statements, I follow Robinson's Harmony, a cheap edition of which has been published in English by the Religious Tract Society, and forms an excellent manual for studying the subject. We may divide the three years and a half into three periods, reckoning by the Passovers which occurred during our Lord's ministry. The first period will be eighteen months, the second a year, the last also a year. In the first period our Lord's Itinerary would be, so far as the places are mentioned in the gospels: 1, Bethabara to the wilderness; 2, to Cana of Galilee; 3, to Capernaum; 4, to Jerusalem for the first passover; 5, to the Jordan; 6, to Sychar; 7, to Cana of Galilee the second time; 8, to Nazareth; 9, to Capernaum, which became our Lord's headquarters in Galilee, and from which He made various excursions, of which no details are given; 10, to Jerusalem again for the Passover. It should be noted here that instead of Bethabara which appears in our Bibles as the place of Christ's baptism, the best manuscripts read Bethany in John i. 28.

In the second period the Itinerary would begin again at Jerusalem and go (2) to Capernaum; (3) to the Mount of Beatitudes; (4) back to Capernaum; (5) to Nain; (6) back to Capernaum, from which our Lord made a circuit through Galilee, and returned to the Sea of Galilee, where He preached from the ship; (7) to Gadara; (8) back to Capernaum; (9) to Nazareth the second time; (10) back to Capernaum, from which He made another circuit in Galilee; (11) to Bethsaida east or north-east of the lake; (12) to Capernaum, when He walked on the sea.

This ends the second period. Our Lord did not go up for the Passover that year (John vii. 1), but He went up to the Feast of Tabernacles six months later. The third period, therefore, begins at Capernaum in the spring. From Capernaum He went (1) to the coasts of Tyre and Sidon; (2) to Decapolis; (3) to Magdala and Dalmanutha across the lake; (4) to Bethsaida; (5) to Cæsarea Philippi; ( ) to the Mount of Transfiguration,

probably Hermon, and not Tabor as generally supposed; (7) to Capernaum for the last time; (8) to Bethany; (9) to Jerusalem for the Feast of Tabernacles; (10) to Bethany again; (11) to Jerusalem to the Feast of the Dedication in winter; (12) to Bethabara (or Bethany beyond Jordan), where He was baptized; (13) to Bethany to raise Lazarus; (14) to Ephraim; (15) through Peræa; (16) to Jericho; (17) to Bethphage and Bethany; (18) to Jerusalem for the last Passover.

These Itineraries, though partly conjectural as to the exact order, are in the main features, and in the names of the places, clear and certain. They are also of the deepest interest, yet, as Mr. Hepworth Dixon has observed, no special and continuous study has been given to the subject. I have never seen maps drawn to illustrate these Itineraries, except what I have drawn myself.

I should like also to add a supplement to a letter of Lieutenant Conder in the *Quarterly Statement* of October, 1876. He there gives a list of twenty-two names which he says "almost, if not entirely, exhausts the topography of the New Testament" as regards Palestine. Yet he has omitted the following: (1) Arimathea; (2) Azotus; (3) Bethphage; (4) Dalmanutha; (5) Gadara; (6) Gergesa; (7) Joppa; (8) Lydda; (9) Magdala. We should observe that instead of Magdala in Matt. xv. 39 the Sinaitic and Vatican MSS. read Magadan; also that the name Peræa, which does not appear anywhere in the common text, is given in Luke vi. 17 in the Sinaitic MS.

J. T. KINGSMILL.

THE POSITIONS OF SION IN THE FOURTH, FIFTH, AND SIXTH CENTURIES.

THE following extracts, taken from Tobler's "Palæstinæ Descriptiones ex Sæculo, IV., V., et VI.," contain what bears upon the position of Sion in the accounts of travellers of that period. They are given here without note or translation for the use of those interested in the determination of this question.

1. The first is from the Bordeaux Pilgrim (A.D. 333). After describing the site and condition of the Temple, he says:—

"Item exeunti Hierusalem ut ascendas Sion, in parte sinistrâ et deorsum in valle, juxta murum, est piscina quæ dicitur Siloa et habet quadriporticum et alia piscina grandis foras. . . .

Inde eâdem viâ ascenditur Sion, et paret ubi fuit domus Caiphæ sacerdotis, et columna adhuc ibi est, in qua Christum flagellis cecidevunt. Intus autem, intra murum Sion, paret locus, ubi palatium habuit David. . . .

Inde ut eas foras murum de Sion eunti ad portam neapolitanam ad partem dexteram, deorsum in valle sunt parietes, ubi domus fuit sive prætorium Pontii Pilati; ubi Dominus auditus est antequam pate-

retur. A sinistrâ autem parte est monticulus Golgotha ubi Dominus crucifixus est. Inde quasi ad lapidis missum est crypta ubi corpus ejus positum fuit et tertio die surrexit. Ibidem modo jussu Constantini imperatoris basilica facta est, id est, dominicum mirae pulchritudinis habens ad latus exceptorium unde aqua levatur, et balneum a tergo ubi infantes lavantur."

II. Sanctæ Paulæ Peregrinatio (circa A.D. 389). After praying at the Holy Sepulchre she ascends Sion :—

"Inde egrediens ascendit Sion quae in arcem vel speculam vertitur. Hanc urbem quondam expugnabit et reædificavit David."

III. P. Eucherii epitome de aliquibus locis Sanctis (A.D. 427) :—

"Situs ipse urbis pene in orbem circumactus, non parvo murorum ambitu, quo etiam montem Sion quondam vicinum jam intra se recipit qui a meridie positus pro arce urbi supereminet. Major civitatis pars infra montem jacet in planitie humilioris collis posita.

Mons Sion latere uno quod aquilonem respicit, clericorum religiosorumque habitationibus frequentatur cujus in vertice planitiem monachorum cellulæ obtinent ecclesiam circumdantes quae illic, ut fertur, ab apostolis fundata pro loci resurrectionis dominicæ reverentia.

Primum de locis sanctis. Pro conditione platearum divertendum est ad basilicam quae martyrium appellatur a Constantino magno cultu extructa. Dehinc cohaerentia ab occasu insunt Golgotha atque anastasis; sed anastasis in loco est resurrectionis Golgotha vero medius inter anastasim ac martyrium locus est dominicæ passionis; in quo etiam rupes apparet quae quondam ipsam, affixo Domini corpore, crucem pertulit. Atque haec tum extra montem Sion posita cernuntur quo se ad aquilonem deficiens loci tumor porrigit. Templum vero in inferiori parte urbis in vicinia muri ab oriente locatum magnificeque constructum quondam miraculum fuit, ex quo parietis unius in ruinis quædam pinna stat super reliquis ad fundamenta usque destructis.

Ab ea fronte montis Sion quæ prærupta rupe orientalem plagam spectat infra muros atque e radicibus collis fons Siloa prorumpit."

IV. Theodori Liber de situ Terræ Sanctæ (sixth century) :—

"In medio civitatis est basilica. A parte occidentis intras in sanctam resurrectionem ubi est sepulcrum Domini nostri Iesu Christi. Et est ibi mons Calvariæ ad quem montem per gradus callis est. Ibi Dominus crucifixus est et ibi est altare grande; sub uno tecto est. De Sepulcro Domine usque in Calvariæ locum sunt passus numero XV. . . . De Calvariæ loco usque in Golgotham passus sunt numero XV. . . . De Golgotha usque in Sanctam Sion passus numero CC, quae est mater omnium ecclesiarum. . . . De Sancta Sion ad domum Caiaphae quæ est modo ecclesia Sancta Petri sunt plus minus passus numero L. De domo Caiaphae ad prætorium Pilati plus minus passus numero C. Ibi est ecclesia sanctæ Sophiæ."

NOTES FROM THE MEMOIR.

The Vale of Siddim.—There has been much doubt as to the meaning of this name. Gesenius compares it with the Arabic *Sidd*, and Dean Stanley with *Sâdeh*. It is worthy of notice that the words *Sidd* and *Sâdeh* are frequently used in the Jordan valley with a meaning peculiar to the dialect of that part of the country. Thus we have *Sidd el 'Atîyeh*, "the dry Sidd," applying to one of the great marl banks below the cliffs of the Dead Sea, near Râs Feshkhah. The word was in this instance explained to us as meaning a cliff. Again, we have *Deir es Sidd*, "Convent of the Cliff," a ruin on the edge of a precipice; *Sidd Hariz*, "the fortified cliff," a precipice near Phasaelis; *Sâdet el Fikiah*, "the cracked cliff:" *Sâdet el Hirmil*, "cliff of rue;" *Sâdet en Nahleh*, "cliff of the torrent;" *Sâdet et Tâleb*, "the straight cliff;" *Wâdy Siddeh*, "the valley of cliffs." The word is unknown to the inhabitants of the towns; it seems peculiar to the Jordan valley, and does not occur in the nomenclature of the other parts of the country. We may perhaps render the Vale of Siddim "Valley of Cliffs," and the title would apply to the neighbourhood of the Dead Sea or to the whole valley.

Ataroth Adar (Josh. xviii. 13).—This place is of the highest importance in drawing the boundary line of Benjamin. It is most minutely described as "near the hill that lieth on the south side of the nether Beth-horon." Looking at this spot on the map, I find it occupied by the ruin of *ed Dârieh*, which no doubt represents the ancient name Adar. The same place is perhaps the Addara of the Onomasticon, east of Lydda.

Irpeel (Josh. xviii. 27) is a town of Benjamin, long sought in vain. The root of the name may be recognised in the modern *Râ-fât*, being the same from which the name Rephaim is derived. The final *el* would in this case be supposed to have been lost, as in many other instances in the country in which it has disappeared.

Valley of Charashim.—I do not think I have ever noticed that this word is recognisable in the ruin called *Hirsha*, on the side of the valley which has always been supposed to be intended (1 Chron. iv. 14; Neh. xi. 35).

Nehhalîn, near Jerusalem, may perhaps be the native town of Shemaiah the Nehelamite, the enemy of Jeremiah (Jer. xxix. 24, 31, 32).

Bethulia.—This site has never been fixed in a satisfactory manner. The narrative of the Book of Judith requires that the place should be in the neighbourhood of Dothan (*T. Dothân*), and within sight of the plain of Esdraelon. It has never, I think, been noticed that this applies to the neighbourhood of the modern *Mithilia*, east of the main road from the plain of Esdraelon to Shechem. Mithilia approaches very closely in name to Bethulia; it is only about three and a quarter miles from Dothan, and the plain of Esdraelon is visible from the pass south of the village. The site is thus described in the Memoir:—

"A small village with a detached portion on the north, and placed

on a slope, with a knoll to the south. It is surrounded by good olive-groves, and has a plain to the north."

The place is not far from Sânûr, where Bethulia is generally placed, but Sânûr is open to the objection that the plain of Esdraelon cannot be seen from it.

Elon, a town of Dan, near Jethlah (*B. Tûl*) and Thimnatha (Josh. xix. 43). Possibly this might be *Beit Ello*, in which case Thimnatha would be the northern *Tibneh*, not far off.

Mount Seir and *Mount Jearim* were places on the boundary of Judah, between Kirjath Jearim and Beth Shemesh; the last was close to Chesalon (*Kesla*). There are two ruins which seem to preserve these names. 1st. *Batn es Saghîr*, a ruin on the great ridge west of Soba. 2nd. Khûrbet *'Erma*, a ruin on the brink of the great valley, two miles south of *Kesla*, or Chesalon.

The New Work.—A cursory glance at the new traces which arrived in September shows that a great deal of value is to be recovered from them. The following points may be noticed.

Yemma, near Tabor, no doubt represents the Caphar Yama of the Talmud, which is said (Tal. Jer. Megilla, 70a) to have been the late name of Jabneel of Naphtali.

Kefr Kama is probably the Lekim of the same passage, the ancient Lakum of Naphtali.

Saiyadeh is no doubt the Ziadetha of the same passage, the ancient Nekeb, near *Damieh*, or Adami, of Naphtali.

Higher up the country is a ruin called *Umma*h, perhaps Ummah of Asher.

In the bit of desert near Beersheba and Beit Jibrin is a ruin called *el Benâwy*, possibly Libnah.

As regards mediæval and other places there is also much of value in the new traces. There was a town of St. George, the position of which is carefully described by Marino Sanuto as in the great valley now called Wâdy Shaghûr. Here I find a place sacred to St. George, marked on the new work by one of the principal villages.

The tomb of Habakkuk is often noticed by mediæval Jewish travellers near *Yakûk*; it is shown on the new trace.

Beth Shearaim was an important place, as being the seat of the Sanhedrim. A ruined site called *Sha'arah* has been found in a position which seems suitable.

Lachish.—The part of the country in which this town should apparently be sought is now completed, and I find nothing to shake my previous view, which is as follows:—

The site was apparently known in the fourth century, and is placed seven miles from Eleutheropolis, towards Daroma, that is towards the "south," and not, as some have supposed, towards the town called Darum by the Crusaders, which is explained in the Chronicles to mean "Greek Monastery" (Deir-er-Rûm).

Robinson's site at *Umm Lays*, as the name is pronounced, does

not agree in distance with the Onomasticon, nor in name has it any connection with Lachish. The place was, I may boldly say, never the site of an ancient city, consisting only of a few traces of ruins, two masonry cisterns, and a small low mound, which I visited in 1875.

On the main road from Beit Jibrin (Eleutheropolis) to Gaza is the great mound of Tell el Hesy ("hillock of the water pit"). It is a conspicuous and important site, supplied well with water, and giving its name to a great valley. It is ten miles from Beit Jibrin, and not far from *'Ajlân* (Eglon). The name *el Hesy* may, I would suggest, be a corruption of Lachish, the Hebrew *Ayin* being changed into the guttural, just as it has been changed in the case of *Mukhmâs*. Tell el Hesey is evidently an important site, commanding the approach to the hills, and fits well in position the requirements of Lachish.

Passing from Biblical questions to those of mediæval sites, I may enumerate the following:—

The *penance mountain* of *St. John* was shown to Bertrandon de la Broquière in 1432, between Gaza and Hebron. I find on our map that the hill south-west of *Dhâheriyeh* still retains the name *Mukut'at Ahya*, "the place of separation of St. John the Baptist," showing yet one more Christian tradition lingering among the Moslem peasantry.

The Tombs of the Patriarchs were shown to Paula at or near Shechem, as noticed by Jerome. Robinson expresses his inability to find a trace of this tradition; but there is a sacred place on the north side of the town of Nablus, near the modern cemetery, which is called *Ouldd Ya'kûb el'Asherah*, "the ten sons of Jacob." This, no doubt, represents the early Christian site.

Anath, a town of Judea, north of Jerusalem, mentioned in the Talmud (Neubauer, p. 754) as built by the giant Ahiman, is perhaps *Kefr 'Ana*, near Bethel.

Bethanari, noticed in the Onomastion as near Gabaa, is probably *Beit Ummar*, near the southern *Jeb'a*, south of Jerusalem.

Beidan is noticed in the Samaritan book of Joshua as being the place of purification of the hosts entering Palestine to build the temple on Gerizim. The upper part of the great Wâdy Fârâh, by which a host from beyond Jordan would naturally approach Shechem, is called *Beidân*, and is well supplied with water for the purifications described.

Arimathæa.—A very good instance of the uncertainty which was felt regarding many Scriptural places in the fourth century is afforded by this town. Jerome mentions two places—one in the district of Thamnitica, near (*juxta*) Diospolis, which he makes to be both Ramathaim Zophim and also the town of Joseph. This would probably be *Rentieh*, near Lydda. A second place, called Remphis, in the bounds (*finibus*) of Diospolis, was considered by many to be Arimathæa. This second site farther from Lydda would be the modern *Rentis*. Evidently there was no certain tradition, at least on this subject, in the fourth century.

El Heidhemîyeh, "the place torn down," is the native name of the rock which Christians call Jeremiah's Grotto at Jerusalem. This is a

valuable instance of change. Mr. Bergheim tells me that in the sixteenth century, according to the Moslems of Jerusalem, the name is found in Arabic MSS. written *Heiremiyeh*, or "Jeremiah," and is thus derived from the fifteenth-century tradition. Hence we may see how many changes have occurred which it is now quite impossible for us to trace in the nomenclature, and how wide a field of conjecture might be entered upon if we once discarded the rule to accept for identification only names radically unchanged.

Bîr Eyûb.—Here also we find a change creeping over a tradition. This well was discovered and opened up by the Crusaders in 1184, and a century later it had come to be considered the ancient En Rogel, whence the modern name, "Joab's Well." In the eyes of the peasantry, however, it is *Neby Eyûb*, or Job, not Joab, after whom the well is named. The tradition has thus become distorted, and furnishes yet another instance of the preservation of Christian traditions and of the influence of the monks over the peasantry during the palmy days of Christian rule.

Succoth.—A great deal of argument has been expended on the question whether *Sâkût* in the Jordan valley could be Succoth. The general conclusion has been that it was not the Biblical town, which is rather to be sought east of Jordan, and much farther south. The name *Sâkût* has radically not the least connection with Succoth, the first letter only being common to the two words in Hebrew. It is interesting, however, to note that Marino Sanuto on his map marks Succoth just where *Sâkût* now exists. Probably, therefore, we have here a mediæval traditional site.

Abel Mea and *Abel Maula* were places, the first on the way from Scythopolis to Neapolis, the second ten miles south of Scythopolis, and called Beth Aula in the fourth century. The first would probably be represented by the ruin of *Bel'ameh*, south of Jenin, on the road from Beisan to Shechem, across the great plain. The second is evidently the present *'Ain Helweh*, ten miles south of Beisan. This would very well suit for Abel Mehola, with which Jerome identifies it.

Surtubeh is well known to have been a beacon station in the late Jewish times connected with the watching for the new moon. Perhaps the name *Dalâk*, "burning," applied to one of the principal tops of this block, may have a connection with this fact, especially as the valley leading down from the peak is called *Wâdy en Nâr*, "the valley of fire," and another of the principal peaks is called *Umm Hallal*, "mother of the new moon."

Zîr.—In the last *Statement* of the American Society I notice traditions of this famous chief in the Jordan valley. We also collected some of these traditions. The camp of Zir is shown close to Fusail, and one of the fords of the river at this point is named apparently after his brother Jerro. Farther north, at *Ma'lûl*, near Nazareth, the curious structural tomb measured by Major Wilson is called "Zir's house," and a little farther north is the *Meidân* or "open place" of *Zîr*. *Zîr* and his

brothers Kuleib ("little dog") and Jerro ("cub") are said to have come from beyond Jordan, and to have camped at Semmunieh, west of Nazareth. Their tent-pegs were made of acacia wood, and from them sprang the acacia trees of Semmûnieh, which are of a species (*Acacia vera*) not generally found in Palestine.

It must be noted that the same tradition occurs in the south of Palestine (see Finn's "Byeways," p. 151). The acacia trees of *Wady es Sunt*, which is named from them, are said to have sprung from the tent-pegs of a certain king of Egypt called Abu Zeid, who was here defeated.

The derivation of a few curious names may also be noticed.

Bornata, meaning "hat," is a name applied to several ruins. Perhaps it may be considered to be the Aramaic *Birnathah*, meaning "a palace" or large building.

Werdeh, commonly translated "rose," is the name of a great many springs in Palestine. It is unnecessary to say that there are no roses near any of them, because roses do not exist in Palestine. The word has a very special meaning of "going down to fetch water," and is thus equivalent to the Hebrew *Yered*, which has a similar meaning. Thus at Tell Jezer we have a spring which is called either *Werdeh* or *Yerdeh*, the latter from being understood by the peasantry to mean "collection" of flocks, &c., round the water. It is, in fact, the root of the name of Jordan, "the descender," which still lingers in the language.

El Mûneh.—This title is applied to the various harbours along the coast, but it is not an Arabic name. In the Talmud the harbour of Cæsarea is called *Lemineh*, though not a Hebrew word. It is, in fact, the Greek λιμην, "a harbour," which was adopted apparently by the Jews, and which has become corrupted into *El Mûneh*. The Jews were not a maritime people, and Palestine has no harbours; thus for the small ports built by the Romans they seem to have adopted a foreign title still used, though its derivation is obscured by a slight corruption.

16*th November*, 1877. C. R. C.

JOSHUA'S TOMB.

THERE are two places in Palestine which might claim the honour of being the place of sepulture of Joshua. The one is pointed out by Christian tradition, the other by Jewish and Samaritan.

The name of the city where Joshua was buried was Timnath Heres, and it was situate in Mount Ephraim; but the exact site of it is not defined in the Bible, except by the statement that it was on the north side of Mount Gaash, a place as yet not known.

Christian tradition points to the town of Thamnathah, now the ruin of *Tibneh*, on the Roman road from Antipatris to Jerusalem. Jerome speaks of this place as on the border between the possessions of Dan and Judah (though that border was not very well understood in

his days), and on the way from Lydda to Jerusalem; here Joshua's tomb was shown in his time.

The ruin of *Tibneh* has a remarkable rock cemetery, containing nine tombs south of the site of the town, which was once the capital of the surrounding district. One of these tombs is large, with a portico supported on rude piers of rock with very simple capitals. One of the piers was destroyed between 1866, when Major Wilson visited *Tibneh*, and 1873, when the Survey party were there. There are niches for over 200 lamps, once burning in front of the tomb entrance. Within there is a chamber with fourteen graves, or *kokim*; and a passage, which at first looks like another grave, leads into an inner chamber with only one *koka*.

There is no direct evidence as to the date of this tomb, but in most cases where the more important rock tombs with such porticos can be approximately dated, they do not seem older than about the first century of our era. Thus, though the tomb may well be that described by Jerome, there is considerable doubt as to its being really that of Joshua.

There are two other curious facts as to *Tibneh*. The great oak-tree, some forty feet high, near the tomb, is called *Sheikh et Teim*, "the chief the servant of God." There is also a village, about three miles to the east, called *Kefr Ishu'a*, or "Joshua's Village."

The second site for Timnath Heres is Kefr Hâris, south of Nablus and about nine miles from it. The Samaritans of the present day state that Joshua, son of Nun, and Caleb, son of Jephunneh, were here buried. On the map of Marino Sanuto (1322) the same place will be found marked as Timnath Heres. The two tombs of Caleb and Joshua are noticed as here shown by Rabbi Jacob of Paris in 1258 A.D., and thus three separate traditions point to the same place.

Kefr Hâris is an ordinary village on a hill among olive groves. It has on the east of it two sacred places resembling the other *Mukâms* of the country, inclusive of Joseph's tomb. One of these has the curious name *Neby Kifl*, "Prophet of the division by lot," who is called now "Companion of the Prophet." The other is now named *Neby Kalda* or *Kunda*, possibly a corruption of Caleb. May we not under the title *Kifl* recognise Joshua, who divided the inheritance among the children of Israel? It seems by far the most probable that the place to which Jew and Samaritan both point would be the true site, for it is most striking to find Jews visiting and venerating a place in the country of Samaria, yet in Samaria the tombs of Joseph, Eleasar, Phinehas, Ithamar, and Abishuah are still shown, and if we follow the *indigenous* rather than the *foreign* tradition, it is here that we should place the tomb of Joshua also.

C. R. C.

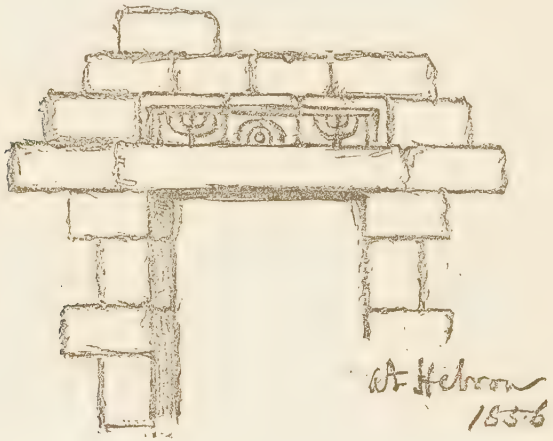
31*st October*, 1877.

NOTE ON THE ANCIENT SYNAGOGUE AT MEIRON.

LEEDS, *Oct.*, 1877.

I OBSERVE in Lieutenant Conder's "Notes from the Memoir" in last month's *Quarterly*, an incidental mention of the ancient synagogue at Meirôn, in which he refers to the singular T-shaped moulding on the lintel of the main entrance.

This reminds me of an outline sketch in my journal, which I send, as it may possibly prove interesting to your readers. During my four years' residence in Palestine I spent a month in Galilee, in 1859, and camped at Meirôn on the 30th April, the day of the annual Jewis *fête* in honour of Rabbi Simeon Ben Jochai.



The scene was such as I shall never forget. We could scarcely find room to pitch our tent for the crowds of Jews assembled from all parts of the world. Representatives were there, not only from Jerusalem and all parts of Palestine, but European Jews, and others from America. Two had come all the way from Calcutta, ostensibly to pray at this "holy place." Men, women, and children filled the building over the Rabbi's tomb as well as the surrounding ruins, and covered the ground like locusts. As night approached a fire was lighted in the court, and many who had brought offerings of valuable garments, embroidery, shawls, and jewellery, threw them into the flames, while old and young joined in frantic dancing and singing round the fire. It looked more like some heathen orgies than anything akin to modern Judaism.

The dancing, drinking, and singing was kept up the greater part of the night, which happened to be moolight, and, together with the wild

rocky hills around, lighted up partly by the moon and partly by numerous camp-fires, constituted the most strangely weird picture I ever beheld.*

Next morning, May 1st, we visited the ruins of the ancient synagogue, and were struck with the sharpness of the masonry, considering it had stood probably for seventeen centuries.

Robinson's description of the ruin, written seven years before our visit, is so much to the point that I cannot do better than transcribe it.

"The site is an area, artificially levelled off, on the eastern side of a huge overhanging rock. The edifice fronted toward the south, and here, too, only the fine portal and a portion of the front wall (including side doors),† is standing. The architecture is almost precisely like that of the remains at Kefr Bir'im, but of more massive proportions, larger stones, and richer sculpture. Some of these stones are 4½ feet long by 2½ feet thick. The portal is nearly 10 feet high by 5½ feet wide. Its side posts are each of a single stone, elaborately sculptured. The sculptured lintel projects somewhat beyond the side posts, and is without inscription and without the wreath. The portico is wholly gone, except a corner pedestal fitted inside for a double column. Some fragments of columns and sculptured entablatures are scattered around. The area of the inside is empty."—*Bibl. Res.* iii. p. 74.

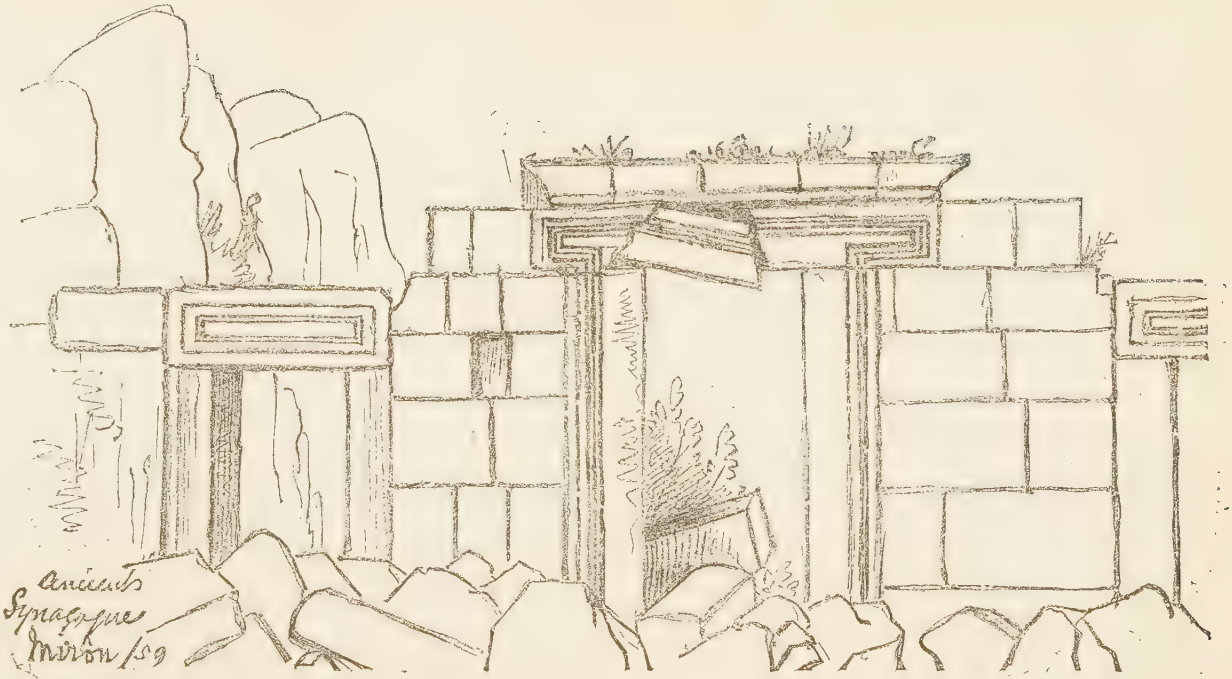
The coincidence of the ⊤-shaped moulding occurring both at Kefr Bir'im and at Khurbet Semmâka, on Carmel, is curious, and would seem to imply that they were about equal in date, while the absence of either inscription or sculptured symbols at Meirôn, such as are found in the other synagogues, might lead to the inference that this building was the latest of the three.

The broken and displaced lintel may perhaps be a record of that terrible earthquake which, so lately as the year 1837, ruined the neighbouring village and castle of Safed.

Speaking of Jewish symbols introduced as architectural ornaments, I find in my sketch-book a note of a door I saw at Hebron in 1856. What was the building of which it formed a part, or whereabouts situate, I cannot now recall—not even whether the building were occupied or a ruin. One thing appears certain—namely, that the sculptured lintel is not in its original position. It may have belonged originally to the same structure, and even to the same door, but the three stones with the seven-branched candlesticks (two upright and one reversed) enclosed in a moulding or entablature, while evidently belonging to one another and in their proper *relative* position, have been built into their present place, above the true lintel, at some time subsequent to their first employment. This is evident from the abrupt termination of the moulding. The use of this sacred symbol stamps these stones as Jewish, and suggests their having belonged to a synagogue. This, if true, would be very

* Robinson Bibl. Res. ii. p. 431.

† One side door is imperfectly preserved, but its ruin is recent.


Ancienne
Synagogue
Meron 59

interesting, occurring in Southern Judea, while all the ancient synagogues hitherto described have been in Galilee and the north. The sculpture has all the appearance of antiquity. I trust the officers of the Survey may be able to throw additional light upon this interesting fragment.

EDWARD ATKINSON.

THE CALVES OF BETHEL AND DAN.

IT is generally supposed that the idols erected by Jeroboam were placed, the one at the sources of Jordan beneath Hermon, the other at the town which lay on the north boundary of the tribe of Benjamin; but this was not the understanding of the mediæval writers, who placed them upon the two mountains Ebal and Gerizim. The authorities are as follows:—

Marino Sanuto, who represents the opinions of the Crusading epoch, gives a very exact account of Shechem. On a high mountain west of the town he states that Jeroboam placed the one calf, and on a second higher, east of it, the second. The city lay in a valley beneath and between these mountains.

John of Wirtzburg in like manner (1100 A.D.) speaks of Shechem as between Dan and Bethel, and says that the latter, also called Luz, was beside Gerizim.

The manuscript of Fetellus (1150 A.D.) is yet more explicit:—

"In Sichem, at the foot of Gerizim, by the spring, Jeroboam made the golden calves; one he placed in Dan, another in Bethel. The Samaritans say that four mountains overshadowed Sichem; Gebal and Dan *to the east*, Bethel and Gerizim to the south" (see Du Vogué, "Eglises de la Terre Sainte," p. 424).

It is evident that the Crusaders here adopted the Samaritan view. Gerizim, according to them, is Moriah, where Abraham sacrificed Isaac, and also Bethel of Jacob's vision. The ruins below the main peak on the west are still called *Lôzeh*, or Luz, the ancient name of Bethel, and this site is constantly noticed from the time of Jerome downwards by pilgrims visiting Shechem.

There are also traces of the name Dan on the opposite hill. A spur of height not much less than that of the summit runs out west of Ebal, and is north-west of Shechem, as Gerizim is south-east, agreeing roughly with the description of Sanuto. On this hill stands the sacred site of *'Amûd ed Dîn*, "monument of the faith," which I have previously proposed as the site of Joshua's altar erected *in* Mount Ebal. The hill itself is called *Râs el Kady*.

Dan in Hebrew means "judge," and at the northern Dan under Hermon the meaning, not the name, is preserved in the title *Tell el Kady*, "hill of the judge." Here at Shechem it would seem as if the

same change had occurred, and the mediæval Dan is now represented by *Râs el Kady*, "mountain top of the judge."

It is curious that in the possession of a Samaritan at Nablus I found a small brazen calf, for which, however, he asked an extravagant price.

The facts of the Crusading view are thus clear; it is interesting to consider further whether they were right. It seems at first sight very probable that Shechem would have been chosen by Jeroboam as a religious centre, for Gerizim was the Mount of Blessing, and on Ebal Joshua's altar was perhaps still standing. There are many indications which point the same way which may be briefly enumerated.

1st. Bethel of the Calf was close to the king's palace (Amos vii. 13), and Jeroboam lived in Shechem (1 Kings xii. 25).

2nd. The southern Bethel was taken from Jeroboam by the king of Judah (2 Chron. xiii. 19), but the calf of Bethel was not destroyed, nor is it mentioned as having been taken. It remained standing long after (2 Kings x. 29).

3rd. The southern Bethel was in the tribe of Benjamin (Joshua xviii. 22), and would scarcely have been chosen as a religious centre by a king who was anxious to draw away the people from Jerusalem (1 Kings xii. 28).

4th. The Bethel of the Calf is constantly mentioned in connection with Samaria (1 Kings xiii. 32; 2 Kings xxiii. 19; Amos iv. 1—4; v. 6), and the old prophet at Bethel was, according to Josephus (comp. 2 Kings xxiii. 18), a Samaritan.

5th. The Samaritans in Shechem having been plagued with lions, a priest was sent to Bethel to instruct them. It is most natural in this case also to suppose a Bethel close to Shechem (2 Kings xvii. 28).

6th. The ancient name of Bethel still lives amongst the peasantry on the slope of Mount Gerizim at the ruins of *Lôzeh*.

7th. The southern Bethel was the seat of a school of prophets visited by Elijah, which is scarce consistent with the existence of the calf (2 Kings ii. 2, 3).

Whilst thus stating what appears to me a strong case in favour of the supposition that the golden calves were erected in Ebal and Gerizim, and thus became the original cause of the establishment of a rival religious centre at Shechem, which has been carried down to our own day by the Samaritans, it is fair to state the objections to the view, which are two.

1st. Josephus certainly understood by Dan the site at the source of the Jordan, a place not consecrated either by the prescriptions of the Pentateuch or by the memories of Jewish history (Ant. viii. 8. 4).

2nd. The prophet Hosea mentions Bethel and Bethaven together. The passage is considered by the Jews and by Jerome to mean that the two places were one; the verse contains a paronamasia, the prophet saying that the place once *Beit-Al*, "house of God," had become *Beit-aun*, "house of vanity," a change of which we have an echo in *Beitîn*,

the vulgar pronunciation of the name of the modern Bethel (Hosea iv. 15; v. 8; x. 5).

Whether this last passage can be considered as conclusive appears to me doubtful in face of the extreme improbability of the establishment of a place of worship by Jeroboam beyond the bounds of his own kingdom, but it is certain that a district of desert east of the Bethel of Benjamin was called Bethaven (Joshua xviii. 12) probably meaning "the empty place," as being uninhabited, and it is also certain that a town socalled existed near Bethel (xviii. 12) and distinct from it (1 Sam. xiii. 5; xiv. 23); this place Major Wilson places at *Khŭrbet An.* Hosea, however, refers to Bethel itself.

The question appears to me worthy of consideration by Biblical students as tending to throw a new light on the history of Israel.

CLAUDE R. CONDER, Lieut. R.E.

NOTES ON ARCHITECTURE IN PALESTINE.

THE different rate of progress which has been observed in architectural style in various countries renders it very important that any building of unknown date should be compared with examples of known date which exist in the same country and were erected by the same nation. The notes in the Memoir to the Map are more than half devoted to the description of ruined buildings. Many of these are dated, and I propose to abstract all that I have been able to collect of value as throwing light on the question of the dates of those which possess any marked architectural features.

Palestine may be said to have had five building epochs. First, the Jewish period before the nation became subject to the western powers of Greece and Rome; secondly, the period when Jewish architecture was influenced by that of the western nations, which might conveniently, if not very exactly, be entitled the Herodian epoch; thirdly, the Byzantine period; fourthly, the Crusading; and lastly, the Saracenic. These may be considered separately.

I.—JEWISH ARCHITECTURE.

It is not a new remark, but it is an important one to keep in memory, that the Jews were not a great building people. At one of the first meetings of the Fund (July 23rd, 1866), Mr. Layard, M.P., warned the subscribers that "they could not expect such important results as had attended the investigations in Assyria and Babylon." The explorations have fully justified this dictum, for whilst topographical discoveries of the highest interest are obtained, and the illustration of

the Bible most fully carried out, no great archæological finds like those in Assyria have ever been made in Palestine outside Jerusalem. There is only one building which has been thought worthy of notice in the Bible—Solomon's Temple; of this we find the foundations, but even this was the work of foreign masons obtained from Hiram king of Tyre. The Jews were forbidden to produce sculptured images, and they were evidently not an inscribing race, or inscriptions would occur on the fine sepulchral monuments of the country, which is scarcely ever the case. The Temple of Jerusalem was their one central building, the pride of the nation, and their supreme architectural effort. That we have found, and no other building remains to be found, as far as we have any indication in Scripture.

On the other hand, many passages may be adduced to show that the Jewish ordinary architecture was, on the whole, much what is now the natural style of the country.

Thus we may point to the rapid overthrow of the Canaanite cities by Joshua, to Joab's proposal to draw a whole town into the river, to Samson's destruction of a house supported on two pillars, to the removal of the roof of a building in order to lower the sick of the palsy, and to many other indications which show that the buildings were neither large nor very solidly constructed.

In the time of Saul the people are found living in caves just as they still do in parts of the country where protection is most needed. In the account of the siege of Megiddo by Thothmes III., the defeated army is said to have been dragged up the walls of the town by those inside, who let down their cloaks from above; evidently the town walls were not very lofty.

The names used for cities in the Bible include "fenced cities," which were surrounded with stone walls (1 Kings xv. 22) and unwalled hamlets (*Perazôth*). The former may be thought to have resembled some of the Galilean villages which were walled round by the great native family of the Zeidaniyin, and which have houses built against the walls, just as Rahab's house at Jericho was built.

Of these ancient towns nothing seems now left beyond what is cut in the rock. If we remember the repeated overthrow of almost every important place in successive invasions, the violent action of weather, and the fact that these buildings were erected two or three thousand years ago, it is surely unreasonable to expect to find much else remaining. In Palestine a building of the sixth century, or five hundred years earlier than the Norman conquest, is looked upon as quite modern and uninteresting.

Time, weather, and the hand of man have left of the Jewish cities only the great mound on which the modern houses stand, but there are indications that the power and energy of the old inhabitants far surpassed that of their descendants. The town (which stands almost invariably on the old site, as far as we can judge from name and the position of the water supply and cemetery), is often surrounded with a

scarp of rock artificially cut. The most wonderful of these scarps is that at the south-west corner of Jerusalem, where a carefully worked wall of rock, 50 feet high, is traced for over 150 yards. Similar scarps on a smaller scale are not uncommon throughout the country.

The second indication of an ancient site is the existence of rock-cut reservoirs and cisterns. The bell-mouthed cisterns occur so constantly near and in connection with Jewish tombs that it seems natural to ascribe them to Jewish workmen, though they have no marks of date which will fix them so early.

Still more important are the rock-cut tombs which generally serve to show that the site is unchanged, for they are cut on the hill-side opposite the modern village or ruined site, and hardly ever are found within or beneath the ruins. The rock-cut tombs may be conveniently divided into three classes—1. *Kokim* tombs. 2. *Loculus* tombs. 3. Sunk tombs. The two first classes seem to be of Jewish origin, but the third will be noticed later.

The *Kokim* tombs are those which have parallel tunnels running in, three or four side by side, from the walls of a rectangular chamber. The bodies lay with their feet towards the chamber, and stone pillows for raising the heads are often found at the farther end. The *Kokim* vary in number from one or two up to fifteen or twenty, and are of various lengths, from 3 or 4 feet to 7 feet. There is no system of orientation, and the entrance-door is in the face of the cliff, the chamber within being directed according to the lie of the rock.

This kind of tomb is certainly the most ancient in the country, for the *Kokim* are sometimes destroyed in enlarging the tomb on a different system. There are also instances of tombs in which the old outer chamber has *Kokim*, the inner or late chambers *loculi*, but the reverse has not been found. There are cases of a transition style, in which an arched recess has been cut, and two bodies laid beneath it, side by side, the feet pointing to the chamber.

These tombs were used by the Jews. Over one we found a Hebrew inscription; over another, the representation of the golden candlestick; others are sacred to the modern Jews as the tombs of their ancestors; and if further proof were required, the description of a tomb in the Talmud might be adduced.

As regards their date, they are earlier than the *loculus* tombs, because they have been afterwards enlarged on that system. They are therefore earlier than the Christian era, but how much earlier there is as yet no evidence to show.

One further relic of Jewish architecture must be noticed—the vineyard towers. These buildings are generally about 15 feet square outside, and the same in height. The walls are of unhewn blocks, 4 or 5 feet long; the roof, supported on a buttress, is of slabs 7 or 8 feet long. These solid and rude buildings occur near rock-cut wine-presses and ancient tombs, and appear to be referred to in Scripture (Mark xii. 1).

II.—Herodian Period.

Although the conservative portion of the race set its face against the ways of the heathen, the influence of Greece and of Rome penetrated into Palestine about the time of Christ. The great works of Herod at Cæsarea, Samaria, Ascalon, Antipatris, Jerusalem, and Herodium, described by Josephus, were conceived in imitation of Roman art. These buildings have, however, almost entirely disappeared.

At Cæsarea, excavation might recover entirely the theatre and the temple, the sites of which we found and planned in 1873. The two magnificent aqueducts on the north are no doubt also of this date, and these have been traced and carefully described.

At Samaria, the columns still stand in place, without their capitals, but the superstructure has disappeared. These pillars are of no great size, being only 11 feet high and 2 feet diameter.

At Ascalon, the Crusaders seem to have uprooted Herod's colonnades, and to have used the shafts in the walls of the town as thoroughbonds.

At Antipatris, nothing remains above the surface. At Herodium, there are buildings of moderate masonry, well cut, but in no way remarkable for grandeur or beauty. At Masada, all that can be ascribed to Herod is of rude workmanship, and the masonry of no great size,

Thus it is only at Jerusalem and at Hebron that the megalithic masonry occurs with the peculiar draft and dressing of the stones, the like of which is not found elsewhere in Palestine. This is ascribed by M. Du Vogüé, in the case of Jerusalem, to Herod, and Mr. Fergusson dates the walls of the Hebron Haram to the same epoch. The peculiarities of style in the two monuments are the same, and even the pilasters of the Hebron Haram occur, as I found in 1873, on the walls of the Haram at Jerusalem.

Perhaps to this epoch we may also ascribe some of the aqueducts which bring water down the Kelt valley to the foot of the hills, where the Jericho of Herod seems to have stood. The Aqueduct of Pontius Pilate, 41 miles long, is of the same kind of masonry—small and rudely hewn, but laid in excellent mortar; and this would point to the great reservoirs called Solomon's Pools, which form part of the same system, and resemble the aqueducts in masonry, being also dated as the work of Pontius Pilate.

We have also to consider at this date the Galilean synagogues. That at Arbela is said by Samuel Bar Simson (1210 A.D.) to have been built by Rabbi Nitai, who lived about 200 B.C. Rabbi Simeon Bar Jochai lived about 120 A.D., and he built twenty-four synagogues, including those at Kefr Birim, el Jish, and Meirûn (where he was buried). Four other synagogues visited by Major Wilson at Tell Hum, Kerazeh, Nebartein, and Umm el 'Amed, may very probably be ascribed to this builder, as they closely resemble in style the three dated examples; and the synagogue at Taiyibeh, with the one on Carmel, and perhaps the

ruin at Balata, might serve to swell the number. The conclusion thus arrived at historically agrees with the judgment of architects, founded on a study of the architectural style, fixing these synagogues as of the second century of our era.*

The tombs belonging to this second Jewish epoch are far more ambitious works of art than the *kokim* tombs. They have facades covered with decoration of a peculiar kind, a rude copy of classic mouldings with details entirely original. There is generally a portico with a frieze above, supported by pillars cut in the rock with Ionic or Corinthian capitals. Within, the chamber is sometimes ornamented, and has an arched recess with a sort of rock-cut sarcophagus or *loculus* beneath, the body lying parallel to the side of the chamber. If Robinson's argument be allowed, we have a dated example of this style at Jerusalem, in the tomb of Helena, queen of Adiabene, which belongs to the first century of our era. This agrees with the conclusion at which architects have arrived by study of the style, and the curious admixture of classic and native ideas cannot well be ascribed to any other period.

The rolling stone is found almost invariably with the *loculus*, not with the *kokim*. This agrees with its use in the time of our Lord, and the fact that the Holy Sepulchre must have been a *loculus* tomb. The only inscriptions which can be certainly ascribed to the same period are the Hebrew inscription over one of the Jerusalem tombs, and a Greek one consisting of only the word "Parthenes," which occurs at Sheikh Ibreik, in a cemetery of tombs with *kokim* enlarged later with *loculi*.

There are several other methods of closing the entrances of the tombs: stone doors with pivots, doors with a bar across, doors which slide down from above, and doors of masonry carefully built up, as though intended never to be opened. The rolling stone was perhaps a late invention, remarkable for its simplicity. It may be described as a stone like a cheese on end, rolling in a deep groove in front of the entrance; the groove generally inclined, so that unless wedged up the stone ran down across the doorway. In order to open the tomb it had to be rolled up hill.

III.—Byzantine Period.

Advancing to late times, we come to the most important building epoch in the country. From the year 326 A.D., when Helena visited Palestine, down to 636 A.D., when Jerusalem fell into the hands of Omar, a Christian invasion of the country was carried out. Jerome speaks of "the great multitude of the brethren and the bands of monks," and mentions a town full of Christians almost as far south as Beersheba. It is therefore natural that we should find the country covered with the remains of Byzantine monasteries and chapels.

We possess two dated examples during this period—the Basilica of Constantine at Bethlehem of the fourth century, and the fortress of

* See Major Wilson's "Notes on Jewish Synagogues in Galilee," *Quarterly Statement*, April, 1869, p. 37.

Justinian round Zeno's church on Gerizim in the sixth. The Bethlehem Basilica serves to show the plan on which a church was built at that time, with an atrium, narthex, basilica, transept, and apse; the character of the pillar capitals is also important, and the fact that they support not arches but a straight entablature.

The fortress on Gerizim is of value as giving a dated example of drafted masonry, and this drafted masonry is found in all the innumerable Byzantine buildings which have been planned during the course of the Survey. It is very important to note the difference between this masonry and that at Jerusalem; the draft is deeper and broader, irregularly cut, and finished with an entirely different dressing. It has too often been assumed that drafted masonry is always of Jewish origin, because the Temple stones are drafted. It is impossible to suppose that in every case where a monastery was built ancient foundations or old drafted stones were found and used up. The only natural explanation is that the masons in the fourth, fifth, and sixth centuries were in the habit of drafting their masonry, and this is borne out by the fact that in a great many cases the stones have evidently been cut to fit the place in which they stand in the walls.

A second important feature of this style is the character of the arching. Semicircular arches are used, and the keystone is narrow, whilst the haunch stones are broad. This is also the case in the tunnel vaulting of the buildings (as in the church of St. John at Beit Jibrin, for instance).

If, as appears almost certain, this kind of arch is peculiar in Palestine to the Byzantine period, then the roofs of the double passage in the Haram, of the two great Tanks No. 1 and No. 3, and of the Twin Pools, are all of this period, as they all have round arches with the narrow keystone.

Another peculiarity by which Byzantine buildings may be known, is that a large and heavy lintel, generally having the cross upon it, once existed above every door. The weight in many cases is really taken by a low relieving arch above, but the lintel seems to have been used invariably, and is often all that remains to show the site of a large building. The lintels sometimes have inscriptions on them, as at Khoreisa, where we found a Greek text, "This is the gate of the Lord, the righteous shall enter in."

This construction, a lintel with a low relieving arch, may also be observed at Jerusalem at the double gateway, and the supposed date again agrees with that of the vaulting of the passage within. The lintel in this case is, however, probably older than the arch above, as it is drafted like the wall below it.

It may be here noted that the peculiarity of the Byzantine arch is not found in the arching of the Dome of the Rock. The arches in that building are indeed round, but the voussoirs are all of one breadth, and in appearance they approach nearer to the arches used in the earlier Crusading churches, as hereafter to be described.

The question of the kind of tomb used in the Byzantine period is not a very easy one. The *rock-sunk tomb*, to be described later, occurs near a Byzantine monastery, but the kind of tomb most frequent near such sites is the *loculus* tomb. At Shefa 'Amr is a tomb of this kind, elaborately ornamented with a Greek inscription and crosses which are cut on bosses, so that they must evidently be part of the original design. At *Bel'ah* we found a *loculus* tomb inscribed "One God alone," with a date 332 A.D. At *Deir Serûr*, a fine Byzantine site, probably the ancient Sozuza—an episcopal town in the fifth century—is a cemetery of *loculus* tombs. There are crosses cut on the walls of tombs of every class, but very rudely, and they seem to be due to hermits who have lived in the sepulchres. At Jerusalem, however, there is a tomb with a *loculus* and crosses in red paint, with the A and Ω either side. Nor must we forget the tombs in the so-called Hinnom valley with inscriptions, "The excellent monument, the tomb of Amarulph of Germany," and "The monument of various persons of the Holy Zion from Rome," proving that Christian pilgrims—for the cross occurs in the inscriptions—were buried in *loculus* tombs.

The Jews cannot be supposed to have shared their cemeteries with the Christians, and the tombs in many cases were certainly not old Jewish tombs used again by Christians, but special sepulchres hewn in Byzantine times.

The only method by which it seems that the Jewish *loculus* tombs can be distinguished when inscriptions do not exist, is by the existence of *kokim* tombs in the same cemetery. The Christian *loculus* tombs occur by themselves, and are never enlargements of older *kokim* tombs.

IV.—Crusading Ruins.

The following table of dates, compiled from various sources, will be valuable as the foundation of the study of Crusading work in Palestine:—

Jerusalem taken by Godfrey	1099
Toron (*Tibnîn*) built	1104
Church on Tabor	1110
Montreal, east of Jordan	1115
St. Marie Latine in Jerusalem	1120
Tyre taken, a period of peace begins	1124
The Church of the Holy Sepulchre built	1130
The Castle of Ernuald	1134
The fortress of Gibelin (*B. Jibrîn*)	1134
The Monastery of Bethany	1138
The Hospital and St. Marie La Grande	1140
Blanche Garde (*T. es Sâfi*) and Ibelin (*Yebna*)	1144
The church at *Bîreh*	1146
Mirabel (*Râs el 'Ain*) built before	1149
Nablus, the Hospital	1156

St. Samuel (*Neby Samwîl*)	1157
Darum (*Deir el Belâh*)	1170
Beauvoir (*Kaukab el Hawa*)	1182
Nazareth, the Church	1185
Saladin takes Jerusalem	1187
Ascalon, Plans, Capernaum, Galatia (rebuilt)	1190
Castel Pelegrino (*'Athlît*)	1218
Cæsarea	1218
Saida	1227
Cæsarea restored	1251
Bibars destroys Cæsarea	1269
Acre taken from the Christians	1291

From this outline of the best dated specimens an idea of the progressive style of the Gothic work in Palestine may be obtained. The question has been fully treated by competent authorities, and I only propose to add a few notes of practical utility.

The whole building period is confined to about sixty years, with the exception of the towns along the coast. The most ancient buildings are the frontier fortresses and the churches round Jerusalem; the latest are the thirteenth-century erections in the neighbourhood of Acre, the last Christian stronghold in Palestine.

In the earliest specimens, as in the Hospital at Jerusalem, we find the semicircular arch used, and the heavy mouldings approach the Byzantine style. In the Convent of St. Marie la Grande we have a beautiful window (Photo. No. 16, Lieut. Kitchener's set), with mouldings which approach the English "dog-tooth" of Early English work, but the arch is here slightly pointed. Even as late as the latter half of the twelfth century the round arch is occasionally in use, as at the Church of Samaria. At Beit Jibrin we have remains of the Church of St. Gabriel, a Crusading structure, dating probably about 1134 A.D. (Photo. No. 29, Lieut. Kitchener's set). In this the arches are slightly pointed, but the heavy pillars and cornice have a Byzantine appearance. In most of the earlier Crusading churches marble capitals in imitation of Corinthian style occur, and in some cases there seems no possibility of their being derived from any older building. The fact that some half-dozen are found in one building all exactly alike (as at Beit Jibrin) induces one to conclude that this kind of capital was sculptured by the twelfth century masons, and not, as in the case of Saracenic buildings, stolen from some other ruined structure.

As we advance, the character of the architecture gradually changes, the heaviness of proportion disappears, beautiful clustered columns take the place of heavy pillars, and ribbed groins are introduced. In the thirteenth century we find the pointed arch exclusively in use, with voussoirs, sometimes an odd sometimes an even number. The Corinthian capital disappears, and is succeeded by an endless variety of form, from the smooth-leaved "crochets" of Samaria, to the deeply-serrated

leaves at *Bireh*. The beauty of the later churches far surpasses that of the clumsier buildings of the earlier period.

There are two other points of great importance to note in Crusading sites. One is the character of the masonry, the other is that of the inscriptions. Either of these is sufficient to class a ruin without the discovery of pointed arches.

M. Ganneau was, I believe, the first to call attention to the *diagonal* dressing on the stones as distinctive of Crusading work. It is not so much that this dressing is the only one which they used, but that the diagonal dressing is not to be found on earlier work. Care is, however, very requisite in this examination, because the Saracenic masons also used this dressing, though their work being rougher, it is generally possible to recognise it.

The use of a toothed chisel is still common in Palestine, and this instrument may be driven over the surface in any direction, so that in a wall of twelfth-century work the stones will be found dressed at every angle, but always in parallel lines.

A far safer indication of Crusading work lies in the masons' marks. No other buildings but those of the twelfth century and thirteenth century in Palestine have masons' marks. These marks are finely cut on the best dressed stones of interiors, and vary in size from an inch to two or three in length. They include every letter of the alphabet except D G Q and X, with various geometrical signs. The same mark is found in buildings separated by the entire length of the country; the marks have no reference to the position of the stone in the building, but seem rather to be those distinctive of the workmen employed. Some buildings have a great variety, others have the same often repeated. As a rule, the larger buildings seem to have a greater number of different marks, the smaller fewer, showing that a larger number of masons were employed on the more important buildings. There is no impossibility in matter of date in the view that each mark is distinctive of one man, for the thirteenth-century marks, though similar, are not identical with those of the twelfth century buildings. The collections of these marks are given in the Memoir to the Map.*

The above remarks apply to the masonry of interiors. The exteriors are of much more massive ashlar. In the case of the fortresses, the stones are almost invariably drafted. The only exceptions are the

* The diagonal dressing of the stones is characteristic, as Professor Hayter Lewis remarks, of Norman work in England, as is also the comparatively small size of the masonry. The toothed chisel was used, he says, in England and France in the thirteenth century—rarely before. The church of St. Marie la Grande (1140) has masonry dressed with this kind of chisel. The size of the stones is from 1 foot to 2 feet in length, and 1½ feet in height. Almost all the Crusading masonry is small, excepting that of the exterior of the fortresses, the drafted stones being 2 feet high, and from 2½ to 5 or 6 feet in length, as at *'Athlit* (1218 A.D.) and Kaukab el Hawa (1180 A.D.)—C. R. C.

thirteenth-century works, which have sloping scarps of small masonry. This drafted masonry differs both from the Jewish and from the Byzantine in having a rustic boss to the stone, which projects sometimes a foot from the draft. I found instances in which the draft had diagonal dressing at Sôba and Kolôniah.

These exteriors have nearly all at various times been ascribed to the Phœnicians, yet we know that in many cases the sites chosen by the Crusaders were entirely new ones, where no old city had stood. The use of this rustic masonry in the middle ages is not peculiar to Palestine, and not only is the diagonal dressing found on the drafts, but the pointed archways of gateways are in some cases of drafted masonry exactly similar to that of the walls. It is thus clear that these stones were quarried by the Crusaders and cut with a draft; and the presumption, when a drafted stone with a rustic boss is found, is, that it was cut by a twelfth-century mason, who would have used such a draft, and not by the Phœnicians, whom we do not know to have made use of such masonry. I have, indeed, not seen a single piece of masonry in Palestine which could be ascribed to the Phœnicians, and historically, I believe, we do not know of their territory having extended beyond Phœnicia proper.

The question of inscriptions is also of great importance. At Bethlehem we have the dated example of the Mosaics which were erected in 1169 A.D. by the emperor Manuel Comnenos. In the inscriptions of these Mosaics we have various peculiarities distinctive of the time. The shoes of the letters, the peculiar forms of U, M, and N, the contractions used, the accents, and the smaller size of the vowels, which are placed above the line, are all distinctive. It is important to notice these indications in the case of the numerous frescoes on the walls of various Crusading monasteries of the Jordan valley and in those of the chapels on the Mount Quarantania. These frescoes are thus shown to belong to the twelfth century, and not, as has been supposed by former travellers, to the fourth or fifth.

Lastly, we come to the question, how the Crusaders buried their dead. Wherever rock-cut tombs are found near Crusading ruins (as, for instance, at Mejdel Yâba), they belong to the kind called "Rock Sunk." A shaft some 7 feet long and 3 feet wide is sunk 5 or 6 feet in the flat surface of the rock; on either side an arched recess is cut back, and thus two bodies lie, one each side of the shaft, parallel to each other, and to the length direction of the shaft.

We have no indication that this form of tomb is Jewish. The natives of the country say that such cemeteries are Frank cemeteries, and the tomb seems fitted for the reception of a man and his wife. In Jerusalem such a tomb has been found to contain leaden coffins with crosses on them. At another site we found an inscription with crosses cut at the back of one of the *loculi*. It runs thus—+ MIMOPIN + ΓΕωΡΓΙΟ. The form of the letters, the barbarous Greek, and the small size of the vowels, seem to point to a twelfth-century origin for the text. The only

question which remains doubtful is as to whether this kind of tomb was used also in the fifth century, but there is no evidence of any kind to carry it back to the Jews. It does not occur at the really ancient sites, but only in connection with Christian ruins; and as we know the tombs used in former eras, we may perhaps safely ascribe the "Sunk Tomb" to the Crusaders.

V.—Saracenic Builders.

A few words only in conclusion are required. The Saracenic buildings are fortresses, khans, and mosques; they are thus easily distinguishable, except in the matter of the fortresses. In this question we must be guided principally by the masonry. A building with masons' marks cannot be ascribed to the Saracens, for their dated buildings (as in the White Mosque at Ramleh) have no such marks. The large drafted masonry of exteriors is, again, never found in buildings of Saracenic origin.

The work of the Moslem conquerors of Palestine was destructive rather than constructive. We have Saladin's walls of Jerusalem either repairing or replacing the Crusading work. We have the great mosque of Ramleh, and a few more such edifices, but the buildings of this class are not numerous. Christian churches were converted into mosques, Christian strongholds were patched up, and almost the only native work, excepting the khans, consists of the small fortresses in Galilee built by the famous native family of Zeidâniyin. Thus the fifth epoch is not by any means so important as the two which preceded it.

The value of these architectural notes will lie in the application of the observations to sites of unknown date and origin, which may be judged of from the following distinctive marks:—

1st. To distinguish a Jewish site, the presence of tombs with *Kokim* is almost indispensable, and the great mounds with rock scarps, cisterns, and pools are almost the only other indications.

2nd. Later Jewish work may be recognised by the florid character of its ornamentation, combining the classic with native ideas of art. The finer tombs with *loculi*, and the synagogues with their peculiar double pillars at the corners of the cloisters, are to be ascribed to this period.

3rd. Byzantine buildings may be distinguished by lintel stones with crosses, by round arches with a narrow keystone, by irregularly drafted masonry, and by the architectural details of capitals and cornices.

4th. Crusading buildings are known by masons' marks, by the diagonal dressing of the stones, by the character of the written inscriptions, by the rustic masonry of the exteriors, and by the clustered columns and pointed arches.

5th. Saracenic buildings are known by the small and less finely-cut masonry, without masons' marks; by the pointed arches, and by the comparative timidity of the low relief in ornamental designs as contrasted with the bold sculpture of the Crusaders.

The deductions which are to be obtained from an archæological examination of Palestine seem to me to be—

1st. The Jews were not a great building people. Fine buildings of Jewish origin are not to be looked for, nor does the Bible lead to the expectation that they will be found. They were not an inscribing people; and it is not probable that many important inscriptions will be found in Palestine dating back to Bible times.

2nd. The influence of the Western nations is to be noticed in later Jewish buildings, which date back only as far as the Herodian period, or about the time of Christ.

3rd. The great buildings of the country are to be ascribed to the Byzantine and Crusading Christian epochs.

4th. The study of archæology in Palestine, by excavation or otherwise, is not likely to bring to light very much of value with respect to the illustration of the Bible. The work which is really of importance is that in which the Fund is now engaged, namely, the examination of the topography of the land: from this we may expect, and have obtained, results of the highest importance, as illustrating the accuracy and consistency of the Bible history; and thus the discovery of even the most obscure of Bible towns, and its identification by the recovery of the ancient name radically unchanged, together with the examination of the natural features of the ground, and of the ways and customs of the peasant population, are studies of infinitely more valuable character than the costly attempt to explore by excavation, with results which, though of antiquarian interest, have no bearing on Bible questions. CLAUDE R. CONDER, Lieut. R. E.

The above notes are necessarily rather brief and general, but for those who wish for further information a perfect mine exists in the Memoir from which these are extracted. The size and dressing of masonry was always noted in every ruin, with the character of the mortar and all other points to which attention had been called by architects in the papers given to me before leaving England. Mouldings of capitals, cornice, and bases were measured with the greatest accuracy possible, and sketches of tracery made. Photographs of buildings and of architectural details were taken when possible, and to these notes I must refer those who wish for further information.

17*th November*, 1877.

NOTE.—A paper on the actual measurements of various places described by Josephus, such as Cæsarea, Masada, &c., is under consideration.

THE MOABITE POTTERY.

THE following letters have appeared in the *Athenæum*, and are here reproduced by kind permission of the Proprietors :—

Consulate of the German Empire for Palestine,
Jerusalem, *November 1st*, 1877.

MY DEAR MR. SHAPIRA,—Mrs. Shapira has informed me of your departure for England on business, and, at the same time, requested me to give you in writing my detailed opinion on the present state of the disputed Moabitic question, immediately after my expedition to Moab, and to forward it to you in London.

I accede with pleasure to so reasonable a request, and hereby authorise you expressly to have the following statement translated into English, and to make such use of it as you may think fit.

According to my humble opinion, nothing at all had been positively proved respecting either the genuineness or non-genuineness of your collections before the expedition of Dr. Almkvist to Moab; nor did the learned antagonists of their genuineness—the Professors Socin and Kautzsch—finally arrive at any other result in their well-known work. The difference between myself and these gentlemen, as well as other antagonists of the genuineness, was only that I considered the falsification of the collections to be *less probable*.

The researches made by Dr. Koch in the summer of 1875 have proved it to be utterly impossible to manufacture such pottery-ware here in Jerusalem; a similar result had been already obtained, by the researches made by Mr. Drake. The pottery-ware manufactory alleged to exist at Jericho by the Sheikh Kaplan, on whose statements the local antagonists of the genuineness—Pater Antonin and Missionary Klein—are relying, has long ago been proved to have been a fable. On this occasion I may state that my most sincere exertions to obtain light in *this direction* have remained without success. Both these gentlemen always decline to name their authority, however often and urgently I begged they would do so. It was from another source only that I obtained information of Sheikh Kaplan's being one of them. No proof could therefore be established in this way, and all I can do is to consider all statements coming from that quarter as empty talk.

But if the pottery-wares have not been manufactured here, might they not have been made at Damascus, Port Said, or even in Europe? Certainly not in a position to refute these questions, I nevertheless hold such a proposition to be most improbable, especially with respect to the first collection. How could a falsifier risk so uncertain an undertaking, subject to such large expenses as this manufacture would have necessarily implied, before the Prussian Government bought the first collection? But as utterly impossible I must declare the supposition that the manufactured objects had been interred in Moab in order to give the finishing stroke to the forgery.

Whoever is acquainted with the superstition and greediness of the Bedouins will surely agree with me that they would not have permitted the execution of an undertaking, which must needs appear to them as monstrous and adventurous, such as the interment of thousands of vases and idols in the ground of which they are the sole lords and masters, and the desecration of which must unavoidably be followed by the heaviest divine punishments—to say the least, by lasting dearth; I say that the Bedouins would not have suffered all this, not even on payment of the entire sum given by the Prussian Government. How, then, about the expenses? In this case the falsifiers would, indeed, have done more than *travailler pour le Roi de Prusse*.

I cannot enter here individually on the attacks of the learned, and must limit myself to expressing my regret at the want of moderation, objectivity, and especially impartiality they manifest so frequently. Thus everything stated by M. Ganneau is declared to be proof *à priori*, and whatever falls from M. Weser is subjected to polemical criticism. One of these gentlemen goes, indeed, so far as to declare at once, that the result of Weser's expeditions of verification is null, because Selim, who was suspected of falsification, was concerned in it; but he says nothing about Pastor Weser's having also undertaken one expedition *without Selim*, during which also something has been found. This silence, however, throws a curious light on that critic. I must here ignore entirely the superficial opinions which have been put forth among the German public in consequence of the pamphlet emanating from Kautzsch and Socin, and which found expression during one of the sessions of one of our parliamentary bodies in such a manner as to appear comical to those conversant with the actual circumstances. Such was the state of affairs up to the end of last year, and this state I will resume once more in this sense, that nothing has been positively proved either for or against, except that the pottery-wares could not have been made here, and that notwithstanding a sentiment antagonistic to the genuineness pervades the circles of both scholars and laymen in Germany.

All of a sudden this state of things was altered by the expedition of Dr. Almkvist. This scholar, who set to work with the utmost distrustfulness, found in the rocky wall of a cave in the Moabitish mountains, chosen by himself at a venture, after delving for two hours, two feet deep in the rocky wall, a jar with a Moabitic inscription! But Selim was again present; yet would it be certainly insulting to these gentlemen to expect from any of them an opinion to the effect that Selim had been able to conjure also this jar into that place, surrounding it afterwards, artificially, by a rock of one mètre in thickness. Moreover, such a supposition, independently of the physical impossibility, would stamp honest Dr. Almkvist, who went to work much rather with distrust than with gushing confidence, as a liar, declaring expressly as he does that he, entirely by his own inspiration, had indicated that identical spot to commence opening the rock. The discovery made by Dr. Almkvist offers, therefore, a real proof—indeed the first—not only to the impartial, but

also even to the prejudiced observer, that pottery-wares had been lying for considerable periods in the rocky soil of Moab.

Less fortunate was the result of my own expedition, which was interrupted by the Russian war. The discovery I made represents, in my opinion, a proof only to an unprejudiced judge. After perusing so many criticisms on Weser's expeditions,—I mean besides Prof. Socin, also the learned geographer Hellwald,—one must be prepared for anything. Both my companions and myself found the caves of Kubeibe, Mack'ad, and Kyriath-Aleyan, materially changed from the description given by Almkvist. No doubt some people have continued digging after that expedition. It seems, too, that the principal proprietor, the Sheikh Mutlak, also had obtained some experience in forming an opinion on the rocks. He told us that the pottery-wares were to be found only in certain formations. Here I mentally hear the learned critics exclaim, "Ah, very well; those are Mutlak's own formations, behind which he has hidden his or Selim's manufactures." But I should like to see the great conjuror who is able to create artificially that stratum of flint protruding from the side wall of one of the caves more than one mètre high above ground, and losing itself in the depths of the earth, behind which, after excavating for several hours, we found some large fragments of clay, bearing inscriptions.

The surface (of the cave) was covered by a kind of fine grey moss, which was distributed over it like mould, having ruts worked by the passage of insects, a proof that no human hand had touched it for long periods. This stratum, which rose diagonally from below, reaching into the side wall of the cave, was burst, and soft earth had sunk into the rents. Thus we were enabled to loosen them by degrees, and, after having rolled aside several fragments of rocks of upwards of a cubic foot in diameter, we found *behind* them, in the soft earth that had fallen down, these fragments of clay, together with a small idol and several bones. After these boulders of rock had been removed, a niche in the cave was discovered behind them, which, so long as the flint stratum had not been touched, could not even have been seen, much less entered. But now my companions examined it with a lantern. They found, in a crack of the rocky ceiling over the niche, a large idol, consisting of two portions, not entirely fitting together, the front part of which shows Moabitic letters in relief, while at the back they are imprinted, as is the case with the articles of the present collections.

The gentlemen appointed to accompany me on the part of the Imperial Government,—consisting of Massrs. Schick, Councillor for Architecture, Ser Murad, first Dragoman to the Imperial Consulate, and A. Niepagen, Inspector of the Ruins of the Convent of St. John, all of whom are perfectly impartial and unconcerned in all matters relating to the disputed Moabitic question,—have declared with me that the supposition of a forgery was, under these circumstances, utterly impossible. Mr. Schick did not even consider it worth while to allege, in his technical report to the Imperial Government on the results of our expedi-

tion, all the individual elements calculated to prove the correctness of our supposition. Certainly the objections which, no doubt, will be raised against it in Berlin can, in the presence of the tangible facts in the cave, only make him smile ; but I, being cognisant of the state of things there, and aware of the criticisms lavished on the results of Weser's expeditions, could not be satisfied, and, therefore, completed Schick's report in the essential points.

It is thus to be hoped that the truth may at last be known respecting this interesting question.

In the hope that the foregoing explanation may be of service to you in England, I remain, my dear Mr. Shapira, very faithfully yours,

(Signed) FREIHERR VON MUNCHHAUSEN,
Imperial German Consul in the Holy Land.

London, *Nov. 29th*, 1877.

Allow me to state here the results of my own observation :—

I observed that the rocky mountains south-east of Moab, from the upper Wadi Themad to the lower part of it, called Wadi Vali (the maps all wrongly give two separate wadis), as well as farther south to the Wady Sepha (perhaps the Supha of the Bible) and the River Arnon, consist of white soft limestone intermingled with masses of flint, as also some other harder stone called Missi in Arabic. Many holes occur in the limestone, some smaller, some larger, especially near the flint strata, which holes seem to be natural earth bubbles. The softer parts of the rock are apt to dissolve into very fine white dust, which tumbling down, and mixing with some harder pieces of stone fallen from above, in process of time petrifies, and so forms a new "rock."

The same thing must, in my opinion, have happened in the hundreds of caves I have seen, all of which are hewn in the original rock. The upper parts resolved themselves into powder, and the idols, vases, etc., hidden in the natural holes there (and used as talismans ? or monuments ?), also fell down to the bottom of the caves, and are, consequently, often found under ground near the rocky walls of the caves. Others, which were hidden in a hole in the midst of the rocky wall of the cave, behind a prominent row of flint, became covered by a petrifying new wall, formed in process of time from the dust, stones, or even buried pottery, which had fallen slowly from above.

Dr. Almkvist is Professor of Oriental Languages at Upsala. Mutlak, I may add, is Selim's greatest enemy, and would have long ago killed Selim if not afraid of me.

M. W. SHAPIRA.

Bodleian Library, Oxford, *Dec.* 3, 1877.

All Semitic scholars, I have no doubt, will read with the greatest

satisfaction, Freiherr von Münchausen's letter, addressed to Mr. Shapira, so far as his new discoveries of Moabite idols and potteries, with and without inscriptions, are concerned. No one ever believed that the Mesha inscription was the first and the last made by Moabites, and hopes were expressed that some other documents would turn up in the land of Moab, and I may add, perhaps, even in the land of Ammon. But, as to the potteries bought at Berlin, no official or unofficial document will ever prove their genuineness. Before Profs. Socin and Kautzsch had even the idea of investigating the subject, I had shown, from Prof. Schlottman's specimens, published in the *Transactions* of the German Oriental Society, that, from a palæographical point of view, the inscriptions published by him must be a forgery, since we find there not only one and the same letter sometimes in the right position and sometimes upside down, but also Himyaritic and even Arabic characters, which cannot occur in a genuine document of at least 600 B.C. It is probable that the unskilful falsifier worked with a table of alphabets, let us say with that of Gesenius. I shall not insist, either, on the shape of the goddess of the earth, which, according to my opinion, represents rather the type of a German girl—this must be left to the judgment of the archæologists—or on a passage of these inscriptions which represents a permutation of a passage of the Proverbs, which might, perhaps, be disputed. If I am right in the last point, the falsifier must have been a person knowing the Hebrew text of the Bible. At all events, as I have pointed out, whilst no two words can be explained in the specimens published by Prof. Schlottmann, not even with the professor's strange method of decipherment, by having recourse to all the Semitic dialects, the Mesha inscription is read with facility except in the broken parts. I may add that the Moabite potteries at Berlin are considered tacitly by all the German Semitists, with the exception of Prof. Schlottmann, as forgeries, otherwise the inscriptions found upon them would have been published already. I may remind the Imperial German Consul in the Holy Land that the Crimean tombstones with Hebrew inscriptions, mentioned in your columns, were declared by a professor of geology to have lain buried horizontally for 1,800 years; and, in spite of this statement, it is now evident, from Dr. Harkavy's researches, that the inscription, which was believed to be 6 B.C., is not earlier than the thirteenth century A.D. Allow me to express the hope that, in the further discussions concerning these Moabite antiquities, no one will imitate the example of Prof. Schlottmann, who declares, in the *Norddeutsche Zeitung*, M. Clermont Ganneau's statements to be the result of *chauvinisme*. Science is, and ought to be, cosmopolitan, and professors have to give the first example to the general public of confraternity and candour.

AD. NEUBAUER.

THE ROSE OF SHARON.

(Cant ii. 1 ; Isaiah xxxv. 1.)

THE question of the proper translation of the word *Habatstseleth*, rendered "rose" in the English version, has never been settled with certainty. The following notes may be of interest regarding it:—

The word in Hebrew comes from the root *Batzl*, "bulbous," from which it has been generally concluded that some kind of lily was intended, and a great many species have been proposed.

The Targums translate the word by *Narkus*, the narcissus, which is not only of the lily tribe, but also a plant very common in spring in the Plain of Sharon.

Roses are not found in Palestine, though the dog-rose flourishes on Hermon in the cooler atmosphere 6,000 feet above the sea and in the Anti-Lebanon. It seems improbable that the climate of the lower regions can ever have been fitted for roses.

We found that the name *Buseil* was applied to one plant only in Palestine, and that plant is the narcissus. This is confirmed by M. Bergheim of Abu Shusheh, whose acquaintance with the peasant language is intimate.

The agreement between the modern name and the Jewish tradition of the meaning of the word used in the Bible seems perhaps sufficient to identify the rose of Sharon with the beautiful white narcissus which covers the low hills in spring and is also found on the plain.

C. R. C.